

MISSION BULLETIN



傳教學誌

JUNE
1956

MISSION BULLETIN

COPYRIGHT 1956 BY MISSION BULLETIN

傳 教 學 誌

Vol. IX

JUNE, 1956

No. 6

CONTENTS

	Page
Editorial Section	
Esprit De Corps	402
Articles	
Condescension	by Bishop F. X. Ford, M.M. 403
En Quête de lumière et de vie	par le Père J. Monsterleet 406
United Catholic Nurses	by Fr. A. Fortier 412
La Bibliothèque	par Chuang Su-yuen 414
Chosen Ones and Picture Story	417
Asia and Australia	422
Newsbriefs	425
Lay Apostolate	by Thomas S. Walsh, M.M. 430
Home Study Course: Drawing Inquiries	432
Notes and Information	435
Religion-Social Group Work	by Robert E. Kearns, M.M. (Peru) 440
Reporting Communist Policy	
Water Conservancy	443
North Viet Nam	444
How They Get That Way	444
Bogus Tolerance	445
Atheistic Propaganda Urged	446
"Dangerous Ideology"	447
Is Christianity Foreign in India?	449
Press Review	451
Book Review & Correspondence	457
Lay Missionaries	459
Mission Chronicle	
Missionary Societies	461
The Dioceses	463
Neighboring Missions	467
Lettre de Famille	478

COVER: Sisters have a way with children. This Vietnamese Sister of St. Paul of Chartres lovingly cares for these waifs using their trust in her to lead them Heavenwards.

The "Mission Bulletin" is published ten months a year by a Committee of Catholic missionaries presided over by Father Anthony Maloney. No issues appear for July and August.

The subscription price for Hongkong and China is HK\$20.00. For foreign countries, as indicated on the back-cover. In countries with currency restrictions priests may subscribe by honoring five "Intentions" which will be assigned direct from the Editor.

Manuscripts for publication should be typewritten, double spaced and written on one side of the paper, if possible. The Editor may shorten, revise or translate the articles. Manuscripts will be returned to the author if so requested.

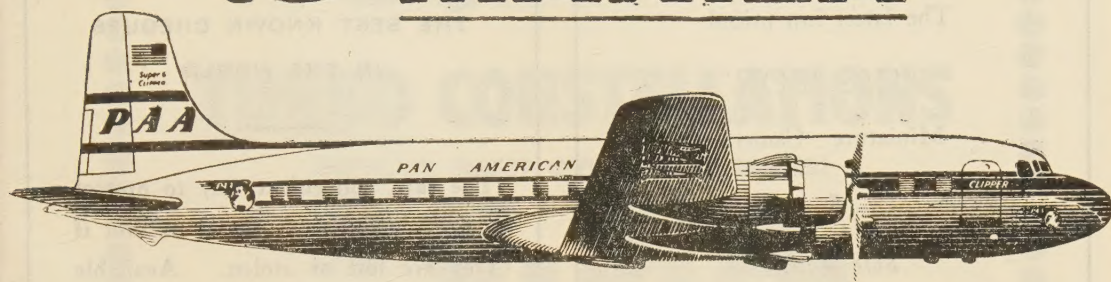
Address all communications to:

MISSION BULLETIN
106A Kwok Man House, 8A Des Voeux Road, C.,
Hong Kong, Asia.

CUM APPROBATIONE ECCLESIASTICA

NOW ON PAN AMERICAN

New Super-6 CLIPPERS to MANILA



FASTEST SERVICE — ONLY 2¾ HOURS

2 FLIGHTS WEEKLY

- Pressurized, giant Super-6 Clippers* on all flights between Hong Kong and Manila.
- No increase in fare.
- Fast connections at Manila with "Strato" Clippers to the U.S.A. Choice of first class or tourist service.

For reservations, call your travel agent or
Alexandra House, Phone 37031, Hong Kong
Peninsula Hotel, Phone 64005, Kowloon

**Trade-Mark, Pan American World Airways, Inc.*

PAN AMERICAN

WORLD'S MOST EXPERIENCED AIRLINE

Pan American World Airways, Inc., Incorporated in the State of New York, U.S.A., with limited liability

A good choice



CONTINA

The latest low-priced

"ZEISS IKON"

Miniature Camera

* * *

Sole Agents

CARLOWITZ & CO., LTD.
HONG KONG

100% Safe

Spendable Anywhere

AMERICAN EXPRESS TRAVELERS CHEQUES

THE BEST KNOWN CHEQUES
IN THE WORLD

The safe, convenient way to protect
your travel cash. Quick refund if
they are lost or stolen. Available
throughout the world at all

AMERICAN EXPRESS OFFICES

New Address

MISSION BULLETIN

106A KWOK MAN HOUSE
8A DES VOEUX ROAD C.
HONG KONG
ASIA

INDEPENDENT

DEPENDABLE



ISBRANDTSEN COMPANY, Inc.

NEW YORK

WORLD WIDE CARRIER OF
FREIGHT TO AND FROM
EASTERN MEDITERRANEAN .
RED SEA PORTS . INDIA .
STRAITS SETTLEMENTS
AND SIAM . EAST INDIES .
PHILIPPINES . HONG KONG .
JAPAN . CONTINENTAL
EUROPE.

FAR EAST GENERAL AGENTS

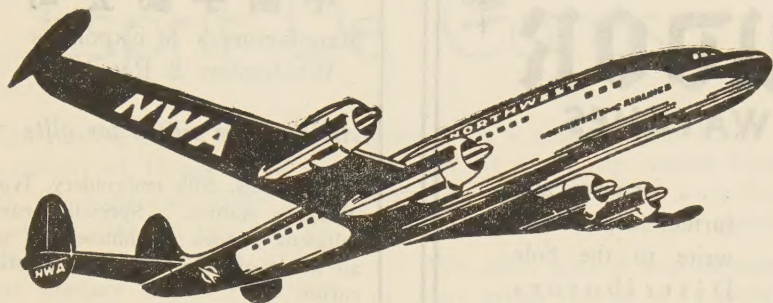
HOTHERSHIP

HOTHER TRADING AND STEAMSHIP COMPANY, LTD.

ROOM 4 MEZZANINE FLOOR,
PRINTING HOUSE,
6 DUDELL STREET,
HONG KONG.

TEL. 33803
37809

CABLE ADD.
"HOTHERSHIP"



TURBO CONSTELLATIONS

WORLD'S FINEST OVERSEAS AIRLINERS!

**TO
THE U.S.A.**

from TOKYO

**AS LOW
AS**

\$ 560

**Hong Kong
to U.S.A.
(West Coast Cities)**

(Hong Kong to West Coast Cities, Via Hong Kong Airways to Taipei)

**CONNECTING AIRLINES TO SAN FRANCISCO
AND LOS ANGELES AT NO EXTRA FARE.
NORTHWEST CONNECTIONS TO ALL THE EAST.**

HONG KONG AIRWAYS

Alexandra House Hong Kong, Telephone: 28504
Peninsula Hotel, Kowloon, Telephone: 64366

AND

NORTHWEST *Orient* AIRLINES

St. George Bldg., Ice House Street, Hong Kong
Telephone: 32650, 21178, 28171
or Your Travel Agent

SHORTEST, FASTEST TO THE U. S. A.

ROLEX TUDOR WATCHES



... for prices and
further information,
write to the Sole
Distributors
in Hongkong.

Lane.
Crawford's

write to
P.O. Box 83
Hong Kong.

THE QUALITY DEPARTMENT STORE

China Handicraft Co.

中國手藝公司

Manufacturers & Exporters
Wholesalers & Retailers



Articles best suited for gifts

Table linens, Silk embroidery, Ivory articles,
Wooden statues. Specially carved ivory
religious statues. Chinese silk paintings &
all kinds of Chinese fancy artistic goods &
curios.

UNDER CATHOLIC MANAGEMENT
Orders are welcomed from every
part of the world.

Address: 437 Chatham Rd., 1st fl.,
Kowloon, Hong Kong.

P.O. Box 5924

Cable Address: "CHINACRAFT" Hongkong

DODWELL & COMPANY, LIMITED

For All

AIR & STEAMSHIP PASSAGES

Consult Our

PASSENGER OFFICE

13 CHATER ROAD

TELEPHONES:- 21113
28021/6

Esprit De Corps

ONE of the interesting sights to be seen in various corners of Hongkong is the process by which the fishermen make rope. The equipment, of the simplest, produces excellent rope. Single strands twisted with a few dozen others produce a heavier strand which in turn are combined to make rope heavy enough for the toughest task. While marvelling at the ingenuity and skill of the fishermen making the rope, the thought that really sinks into the mind is, that which by itself is weak becomes strong by being closely united with others.

The missionary, as a lone individual, can accomplish little. The unity of mission effort, next to the grace of God, is the most essential need of the Church in the Orient. To attain and preserve that unity every missionary must appreciate its need and usefulness. We must cultivate the spirit of unity, or esprit de corps, a common spirit pervading all missionaries, a spirit that implies enthusiasm, devotion and a jealous regard for the honor of the missionary body.

Of all people, the missionary in the Far East is most exposed to the danger of individualism. Mostly living alone, having only occasional contact with fellow missionaries, and not too much contact even with ecclesiastical superiors, he arranges and conducts the affairs of his mission pretty much as he wishes. Gradually, unconsciously, he may become set in his ways, is not too tolerant of what may run counter to his own ideas. Deprived of the broadening influence of frequent contact with fellow missionaries there is real danger of a narrow minded outlook, danger that he may look on his own small corner of the mission field as the only thing that matters.

Human nature being what it is, the spirit of unity will endure only so long as its value is appreciated. The missionary must have the profound conviction that he needs his fellow missionaries just as much as they need him, that

none of us is able to stand alone. The missionary must constantly remind himself of his purpose in being where he is—to bring Christ, not to bring himself, to the people.

We often hear it said of some military or other group that it is "a picked outfit", "an elite corps". The individuals are ordinary human beings but belonging to that particular group they are caught up in its traditions, transformed into something unique. They have been moulded to a special form, their thoughts and ideas channeled along a particular line. To them, the task given to their group, the honor of their group are something more valuable than life itself. Therein we see the evolution of esprit de corps.

That we missionaries need esprit de corps goes without saying. A thoughtful look at our mode of action, our opinions, will soon discover to us whether individualism or esprit de corps rules our lives. Unity does not demand uniformity but it does call for singleness of purpose. Voices in a chorus need not be uniform but they must sing in harmony.

Should others have different ideas as to how best to bring people to Christ, their differing from us does not automatically make them wrong. The idea or method may be new but experience may show that it is an improvement on the old. Encouragement accomplishes more than disparagement. If we have the mental outlook of the true missionary we will be interested in the work of our fellow missionaries, rejoicing with them in their successes, never dwelling on the failures. The true missionary rejoices to hear of the progress of the Church in other mission fields—his interest spreads to all fronts in the campaign to win the world for Christ. To him, all missionaries are marching under the same banner, following the one leader: Christ. "He that saith he abideth in Him ought himself also to walk, even as He walked." (1 Jno. 2, 6)

CONDESCENSION

An Obstacle to Our Apostolate

Bishop F.X. Ford, M.M.

(This conference, given to the Maryknoll priests of Kaying diocese shortly before Bishop Ford's arrest, will be welcomed by all our missionary readers. In it there clearly shines forth the love for his people that was a salient feature of the character of a missionary Bishop who gave his life for his flock. Imprisoned by the Chinese Reds in 1950, Bishop Ford died in a Canton prison, February 23, 1952. — Editor)

IT might help us to consider some of the obstacles to our missionary work, to clear the path for the coming of the Savior, to purify our own motives, to help us understand our people. If we analyze conversions, we realize that many of them come from mere propinquity, or rather, propinquity is the first step that breaks down prejudice. But we may easily fall into the error of thinking that the prejudice is all on the part of the people. We might ask ourselves, then, whether we do not contribute our share to this wall of separation.

Too often we take the attitude that the difficulties are all one-sided. How often do we begin a statement with: "The trouble with China is . . . The people in this district . . .", as though the main obstacle were the people themselves, without much thought that perhaps we ourselves are that cause of lack of interest, tepidity, back-sliding. If the people do not see and hear and come in contact with our real selves at our best, is it to be wondered at that they are not attracted?

Example of Christ

Perhaps one of the most serious vices of the Missions is that of condescension. Condescension is defined as being gracious, affable,

or social, as with an inferior. Surprisingly, we are apt to think of condescension as somewhat virtuous, but a moment's reflection will show us that Our Lord never condescended. He emptied Himself and took on the form of man. He became a helpless infant, He worked humbly and was obedient for thirty years; He became Sin between two thieves on the cross. He came down but never condescended. He put Himself on the level of mankind even at its lowest, but He never treated us "as an inferior". He lived with very earthly people, sinners of all kinds, rustics in the despised crossroads of Nazareth that was the butt of ridicule among the Jews. He walked the dusty roads, bore the heat, and lived the life of a small tradesman in an insignificant corner of a poor country that was a neglected colony. He chose this setting for the re-creation of the world. He called Himself the Son of Man and was known as the son of a carpenter. He Who had the fullness of the Godhead and from birth was conscious of His mission, never betrayed superiority in His dealings with others. Why? Because He was truth and, therefore, because He held all men as equal. There was no pretense, no mere acting in His levelling Himself; every least one of His brethren was a brother, infinitely prized and worth salvation.

Theoretically, we admit this equality of all men; we accept it, but we sometimes fail to apply it in actual life. It is difficult for the natural man to put himself on a level with others; it seems almost congenital to want to be superior to others, to refer everything instinctively to our own benefit. We are better equipped than our people in the thorough education we received; none has the background of Catholic culture nor even the environment of music, art or literature that is normal in our lives; above all, in our vocation we have had a training in logic and psychology and in deeper penetration into the mysteries of our religion. On the natural plane, we enjoy a higher standard of living, a minimum library and pleasant surroundings that few of our neighbors have experienced. So it is natural for us to feel that we are 'set apart from men', as St. Paul puts it, as leaders, as directors of souls, as experts in the things that pertain to God. We have to face these facts; we have to square all that we have received with all that they lack.

Heresy

But the question arises, do these comparative qualifications give us a title to consider ourselves superior to others. In God's sight what have we that we have not received? Our endowments simply entail greater obligations,—to whom much has been given, more will be expected. We are apt to forget that all this idolatry of self, including its modern forms of praise of efficiency, family pride, nationalism, financial success, so-called higher standards of living, refinements and what is called civilization are based on the heresy that human nature is evil, inherently corrupt, that poverty and its results are morally wrong, that civilization and wealth are signs of God's favor and a proof of His pleasure. We forget the whole life of Our Lord on earth, the primary lesson of which should teach us that there is no cause and effect relation between poverty and virtue, between ignorance and sanctity, between bodily well-being and spiritual welfare.

If we have any natural advantage over others, any unusual skill, any better training, it is a reason for thanks but it is also a heavier debt to repay. It should even cause us a bit of shame that we have made such poor use of our talents. It gives us no title of superiority

over others. Theoretically, we admit this, but in many small ways we deny it in our actions. How often do we not feel irritated at the apparent stupidity of others. Are we not annoyed at their apparent lack of consideration for our comfort, by their incessant chatter, their rambling speech, their noisy or uncouth mannerism? How easily slighted we feel at their lack of appreciation of the favors we do them. How instinctively we wish to be noticed when we enter a room full of people. How often we gently but firmly impose our own will in arranging the simplest of plans; any who do not immediately accede to our notions are labelled, stubborn. We carry this 'bossy' attitude into our every-day dealings with carpenter or servant, with those studying the doctrine and even with the casual visitor; we initiate and terminate interviews to suit our own horarium; we arrange the whole setting of our daily life to jibe with our own whim. We become oracles in discussing politics or news or the care of babies,—as though we had a monopoly on all knowledge. We easily acquire the habit of looking down on others in critical judgment of their habits, dress and home management and extend this criticism to their village life, customs and to their government.

Of course, we do this in an affable way, not offending any canons of our own etiquette or even of alien customs, but as slightly superior beings who condescend to instruct inferiors. We more or less patronize others; not too blatantly, of course, as we are gentle folk, but we get a slight thrill of complacency in our benevolence and patience with them.

Film of Superiority

This is a real problem in our dealings with others, the more serious because our people are genuinely humble in accepting our corrections and advice. Their quick recognition of any skill we may have, their supernatural reverence for our vocation are pitfalls for our pride. Some one has said that in the spiritual life, it is not the nouns that matter but the adverbs and adjectives—not so much what we do but how and why we do it. This is true in our daily mission work; our vocation calls us to be examples and leaders, but we have to guard especially the motives behind our acts,—not what we do but why and how. If there is a taint of affability towards an inferior,—if we consider anyone an inferior,

our ministry is vitiated and we have built up a wall of separation. It is usually the small things that keep people distant from us,—our slight aloofness, our impatience, our lack of interest in them as individuals, our coldness even when helping them,—all of which betray condescension in our motives. Only on Judgment Day will we know how many sensitive souls have been deterred from God by the film of superiority that insulates us.

Yet, how dare we think any one inferior to ourselves? God judges the heart, not the exterior accidents. We cannot read the motives behind the life of anyone else. All

we do know for certainty is that we have received much for which we have not been sufficiently grateful, that we have not fully measured up to the nobility of God's priesthood,—that, so far as we know, it is our failings which have prevented God's grace from working through us. "Woe to me if I do not evangelize," says St. Paul. We have no title to give anything of ourselves as though of ourselves; whatever is worthwhile in our ministry has nothing of self in it. Our own position should be that of dispensers of the truth in charity, using God's estimate of the world He loved, not our own petty selfishness.

The Catholic Teacher

True schoolmasters must be complete persons and integral Christians. That is, they must be imitators of the only Divine Master, Jesus Christ . . . The large number of elementary school teachers (in Italy) have often reaffirmed their intention not to betray in any way the children entrusted to their care . . . It is not enough, beloved sons and daughters, that you have declared yourselves Catholic. It is also necessary to live your faith. It is not enough, therefore, merely to expound the truths to be believed and point out the path to be followed. Above all it is necessary that your children see you practice what you teach. If they do not, the effectiveness of your teaching will be quite limited.

We urge you, therefore, to pledge yourselves to an integral Christianity. In order that the goal we are setting for you may not seem too arduous, We shall point it out in words which the Divine Master used in addressing the multitudes of his listeners: To enter the kingdom of heaven, become as these children—efficiamini sicut parvuli (Matt. 18, 3)—pure, simple, humble and generous.

Pius XII; November 4, 1955

En quête de lumière et de vie

Pa Chin

Un romancier chinois moderne

par le Père J. Monsterleet

POUR sa thèse de doctorat en Sorbonne, le R. P. Monsterleet, professeur à l'Université Catholique de Tientsin, a présenté une étude sur les romanciers chinois modernes. Une analyse spécialement élaborée sur Pa Chin et ses oeuvres va paraître en volume à Paris. Cet ouvrage, traduit en chinois par le R. P. Wang Chi-wen, sera incessamment publié dans une maison d'édition dirigée par Pa Chin lui-même.

Le livre est une analyse des oeuvres et de la pensée d'un écrivain chinois extrêmement populaire parmi la jeunesse. Le Père Monsterleet mène cette analyse avec talent, faisant d'heureux rapprochements entre l'écrivain chinois et des romanciers et dramaturges modernes, chinois et étrangers. Il parle ainsi du sens de la vie chez Pa Chin, de sa conception de la famille, de la piété filiale, de l'amour, de la haine. Il nous dit quelle est son attitude vis-à-vis de l'homme et de Dieu. Il nous présente ce que Pa Chin appelle sa mystique. Cette confrontation entre la pensée de Pa Chin et la pensée chrétienne paraît être une des formes d'apologétique les plus efficaces et les plus adaptées à la mentalité des non-chrétiens en Chine, car elle part de la pensée et des ouvrages d'un de leurs auteurs préférés.

La meilleure preuve que cette méthode est excellente pour présenter à la Chine moderne la pensée chrétienne, c'est l'intérêt que l'écrivain dont il s'agit et ses amis portent à cet ouvrage. Pa Chin, à qui le Père Monsterleet n'épargne pas ses critiques—faites avec le plus grand tact—en a revu lui-même la traduction et il a bien voulu y faire paraître sa photographie. Chez lui, ceci est tout à

fait exceptionnel car il refuse généralement de se laisser photographier. Bien que ses livres se trouvent partout, on ne voit nulle part sa photo. Nous félicitons le Père Monsterleet pour ce beau travail qui engage notre apologétique dans une voie nouvelle et nous nous faisons un plaisir de présenter à nos lecteurs le chapitre où il traite du sens de la vie chez Pa Chin. (Ed.)

1. Le sens de la vie

Pa Chin n'est point philosophe. Inutile de l'interroger sur le sens profond de la vie. Pour lui nul problème métaphysique: aucune angoisse ontologique ne l'étreint. Ce qu'il sent à en frémir, c'est l'étroite solidarité qui le rattache, dans ses profondeurs, à l'homme: c'est, à la surface, une intime communion à la misère de ceux qui souffrent; mais il explore davantage toute l'étendue de la souffrance sensible qu'il n'approfondit le mystère de la condition humaine. Différence essentielle d'avec un Malraux, dont on peut écrire:

“Une même recherche de justification métaphysique de la destinée humaine assure à l'oeuvre une unité beaucoup plus profonde que ne l'est la rupture entre l'individualisme des premiers livres et le sens collectif des derniers. Le mythe révolutionnaire, s'il domine l'oeuvre, c'est dans la mesure où il est un mythe métaphysique (1) . . .

Rien de tel chez Pa Chin. Il ne réfléchit pas sur la signification ultime de l'action. Qu'il est loin aussi du Romain Rolland qui confesse dans ses “Souvenirs de Jeunesse”: “Ma nature était celle d'un intellectuel, d'un

(1) G. Picon: Malraux, 37-38.

penseur aux yeux libres, qui voit également le pour et le contre, qui s'identifie avec tous les hommes; car son instinct le porte, pour les comprendre à vivre en eux, à les revivre.” (2)

Humanitariste, il l'est comme Rolland, non pas humaniste. Au dédain de Pa Chin pour Dante, Shakespeare, Goethe, comparons ce que dit Rolland de sa formation:

“Nul n'a senti mieux que moi,” écrit-il, “le sens profond de ce grand mot d'humanité. Je me suis nourri pendant trois ans de Thucydide et de Tacite, et de Sophocle et de Virgile. J'ai su par coeur le texte entier en grec d'Oedipe-Roi, et les Epîtres et les Odes d'Horace, en latin . . . Je fus pendant l'hiver 1885-1886 frappé par l'éclair de Spinoza . . . Au printemps de 1886, je découvris un autre Shakespeare—enfin, enfin! —parmi le monde des vivants . . . je lus “Guerre et Paix” de Tolstoï . . . ” (3)

Il manque à Pa Chin ce commerce avec les grands classiques universels de la philosophie, de la littérature ou de l'art, et, à leur défaut, avec ceux de la Chine antique. Il lui manque surtout, malgré la lecture de la Bible, le sens de Dieu et cette formation chrétienne que l'on voit affleurer même chez un Malraux, davantage chez un Rolland; ce sens du péché et de la grâce qui donne aux poèmes de Péguy, aux romans de Mauriac, aux drames de Claudel, leur résonnance mystique incomparable.

Son humanitarisme même n'en est-il pas appauvri? Où trouver un passage qui puisse se comparer avec cette magnifique et toute simple élévation de Claudel, si humaine et si émue, qui embrasse à la fois le ciel et la terre?

“Aucun de nos frères,” écrit Claudel, “quand il le voudrait, n'est capable de nous faire défaut, et dans le plus froid avare, au centre de la prostituée et du plus sale invroge, il y a une âme immortelle qui est saintement occupée à respirer et qui, exclue du jour, pratique l'adoration nocturne. Je les entends qui parlent quand nous parlons et qui pleurent quand je mets à genoux. J'accepte tout. Je les prends toutes, je les

comprends toutes, il n'y en a pas une seule dont je n'aie besoin et dont je sois capable de me passer . . . Il n'y en a pas une seule avec qui ne sois en communion par ce point sacré en elle qui dit “Pater Noster”. (4)

Pour Pa Chin, la vie est un jeu. “La vie”, écrit-il en 1931, “n'est qu'un “jeu”. Pourquoi vivons-nous? . . . Romain Rolland répond: “C'est pour conquérir la vie.” Un jeu! Non pas un jeu où l'on s'amuse. Un jeu sérieux. Non pas un jeu dont le plaisir serait la fin, comme le voudrait Montherlant.

La vie est un jeu qu'il faut gagner. Un jeu violent que seuls les convaincus gagnent. C'est une lutte où l'on se donne tout entier dans le sacrifice de soi poussé jusqu'à l'héroïsme. Pour Pa Chin, comme pour l'auteur d' “Aert”, la vie idéale pourrait s'exprimer dans cette déclaration du jeune prince:

“Je sens une foi qui m'emporte. Je dois la verser à ceux qui en ont besoin. Je réveillerai mon peuple, je serai son aiguillon, le déchaînerai l'héroïsme, au risque de lancer les tempêtes. Et que la vie me brûle et me dévore ensuite, pourvu que je l'aie rallumée dans les autres et en moi.”

Convaincus et ardents, tous les héros de Pa Chin le sont. Mais on est aussi frappé de la médiocrité de leur culture, de la pauvreté de leurs idées, et du simplisme de leurs raisonnements. La violence de leurs cris n'arrive pas à cacher l'illogisme de leur pensée. Et l'on se demande s'ils jouent bien le grand jeu de la vie. Quel en est pour eux l'enjeu? Est-ce une lutte sans issue? Et s'il en est une, sur quel chemin la trouver? Où mène le torrent de la vie qui entraîne tant de jeunes dans ses flots impétueux?

En 1931, Pa Chin donnait à ces questions une réponse assez énigmatique, qu'il précisera dans la suite.

“Je ne suis pas un doctrinaire, je ne puis donc pas indiquer le chemin à suivre, mais le lecteur pourra le chercher lui-même à travers mon oeuvre. Certains disent: “Primitivement il n'y avait pas de chemin, mais à force de marcher il s'en est fait un.” D'autres

(2) p. 214.

(3) p. 25.

(4) Claudel: Conversations dans le Loir-et-Cher, p. 119.

disent : "Le chemin existait, et parce qu'il existait, on s'y est avancé en masse." Qui a raison ? Ce n'est pas à moi de le trancher. Je suis encore jeune, j'ai encore à vivre, j'ai encore à conquérir la vie. Je sais que le Torrent de la vie ne peut pas s'arrêter et je regarde où il va m'emporter." (Fam. préf. 2)

Y a-t-il réminiscence ici d'un passage de "Pays Natal", où Lou-shun dit de l'espérance : "Elle n'est ni réalité, ni chimère. Elle est comme les chemins de la terre : primitivement il n'y en avait pas, c'est à force de marcher qu'on en a fait." En tout cas, les lignes qui précèdent cette citation de Lou-shun pourraient être signées de Pa Chin, car elles expriment à merveille son idéal. "Je ne veux pas, dit Lou-shun, que les jeunes mènent une vie aussi malheureuse et tourmentée que la mienne, aussi pénible et engourdie que celle de Yunt'ou, aussi misérable que celle de tant d'autres. Ils doivent vivre une vie nouvelle que nous n'avons pas connue." Apporter aux autres bonheur, lumière et vie, voilà finalement pour Pa Chin le vrai sens de la vie. C'est un jeu, une lutte qui finit souvent en drame.

2. Bonheur et souffrance

Le printemps, un éternel printemps, c'est le souhait de Pa Chin pour tous les hommes de bonne volonté. Mais lui-même ne saurait être heureux tant qu'il y aura des hommes qui souffriront.

"Ma vie est très triste, écrit-il dans 'Regard sur ma vie' . . . Et pourtant, je n'ai jamais perdu ma foi. Comme un opiniâtre fils de Han j'ai tout enduré sans un cri de douleur. C'est pour cela sans doute que mes romans sont empreints d'une profonde mélancolie, mais cette mélancolie n'a jamais obscurci le rayon de lumière de ma foi. Mon amour pour l'humanité m'encourage et me donne la force de lutter contre tout . . . Qu'importe ma propre douleur ! Quand je vois luire devant mes yeux l'aube de l'humanité à venir, ma douleur à moi pourrait-elle encore compter ?"

Même déclaration dans la préface à "Trois Chants d'Amour" : "Je suis né avec un caractère mélancolique. Cette mélancolie a presque gâché tout le bonheur de mon existence. Cependant, je n'ai jamais cessé un moment de poursuivre la lumière."

Enfin, dans sa réponse à Liou Shi-wei, il expose la contradiction de son attitude et prétend qu'elle n'est qu'apparente. "Je suis, dit-il, un homme de foi. Quant au bonheur, c'est une autre question. Je l'ai déjà dit : "La douleur fait ma force, elle fait mon orgueil." Ce que je poursuis, c'est la douleur. Ami, tu crois me prendre ici en défaut. J'ai dit, en effet, autrefois, que c'est le bonheur que j'ai cherché toute ma vie de toutes mes forces . . . Oui, mais le bonheur, c'est pour la foule que je le cherche ; la douleur, c'est pour moi seul. J'ai la foi, mais la foi ne me donne que force et courage ; elle ne saurait m'apporter le bonheur, et, d'ailleurs, je n'en ai pas besoin."

Ce même tempérament se retrouve chez plusieurs personnages des romans de Pa Chin. Le Tch'en Tchen de "Brumes" est modelé à son image et parle comme lui. Ts'in Yun-yu le dépeint bien. "J'ai lu, lui dit-elle, presque tous vos écrits. Je sais que vous cultivez la mélancolie. Votre goût du spleen nous fait peur."

Et de même Tcho Jou-chouei, en lui faisant la leçon : Tch'en, tu ne devrais pas te nourrir uniquement de pensées tristes. Cette atmosphère de tristesse, que baigne tes écrits, effraie ceux qui te lisent. On ne vient pas au monde seulement pour donner, mais aussi pour recevoir. Tu devrais le comprendre."

Ces citations expliquent comment le climat des romans de Pa Chin, si susceptible d'éveiller des enthousiasmes et de susciter des dévouements, est finalement déprimant et souvent malsain pour des adolescents portés à la rêverie et à la nostalgie. Des éducateurs, soucieux du bien des jeunes, ne sauraient sans discrétion recommander la lecture de ces oeuvres. Si plus d'un étudiant se détache du maître qui l'a charmé au collège, n'est-ce pas qu'il désire se retremper chez un écrivain plus viril et plus sobre ? C'est Louchun qui, d'ordinaire, devient alors l'idole, ou quelque autre étranger.

Mais, il y a plus grave que ce danger de désaffection de la part de ceux qui se haussent au niveau des intellectuellement adultes.

Cette brume qui couvre toute l'oeuvre de Pa Chin ne cache-t-elle pas un manque essentiel de certitude ? Cette mélancolie n'est-elle pas le signe inquiétant de la fragilité de la construction humanitariste ? Le sacrifice qui n'apporte pas la joie n'indique-t-il pas une

vision trop pessimiste du monde, une vue incomplète de la destinée de l'homme? "La joie annonce toujours que la vie a réussi . . . Partout où il y a de la joie, dit Bergson, il y a création." Pa Chin s'en prend à la joie du martyr chrétien, qu'il érique pour en faire un bonheur individuel. Mais, n'est-ce pas, au contraire, cette intime joie chrétienne, bien comprise, qui est la vraie voie d'approche au mystère de la souffrance et du bonheur qui tourmente Pa Chin depuis son enfance?

Ce n'est point le lieu de discuter ici de la vérité de cette vision chrétienne ni d'exposer combien Pa Chin la méconnaît, quand il prétend l'expliquer. Une simple comparaison avec Claudel suffira. C'est assez de montrer comment l'un des plus grands poètes et dramaturges de notre temps, l'un des plus sains et des plus cosmiques, un converti qui a connu la lutte et la douleur, comprend le mystère rédempteur de la souffrance humaine, reflet de la passion du Christ et source de joie.

D'abord ce qu'il dit du but de la vie. Cela rappelle le héros de Pa Chin, mais avec, en plus, un accent de rieuse et triomphale certitude. Rien de tendu, tout est abandon: Anne Vercors connaît Celui en qui il s'est confié. "Est-ce que le but de la vie, dit-il, est de vivre? . . . il n'est pas de vivre, mais de mourir, et non point de charpenter la croix, mais d'y monter, et de donner ce que nous avons en riant! Là est la joie, là est la liberté, là la grâce, là la jeunesse éternelle." (L'Annonce faite à Marie)

Souffrance et joie du chrétien, comme celles du Christ, sont éminemment sociales, fontaines de bonheur pour la communauté humaine tout entière. Écoutons Violaine dans "L'Annonce faite à Marie": "Dieu est avare et ne permet qu'aucune créature soit allumée sans qu'un peu d'impureté s'y consume. — La sienne ou celle qui l'entoure, comme la braise de l'encensoir qu'on attise! . . . — C'est pourquoi voici mon corps en travail à la place de la chrétienté qui se dissout. — Puissante est la souffrance quand elle est aussi volontaire que le péché! — . . . Heureux celui qui souffre et qui sait à quoi bon."

Autant que Pa Chin, Claudel témoigne d'une anxieuse et fraternelle sollicitude pour l'univers des hommes en proie à la misère.

Mais il sait bien que les conflits sociaux apaisés, le pain et le loisir assurés, il restera au cœur des hommes tant de raisons de souffrir qu'aucune révolution ne supprimera jamais. Malgré l'amplitude de ses fresques historiques, l'horizon de Pa Chin paraît si court, parce qu'on n'y voit pas l'ombre du péché ni les clartés de la grâce. Le fond des cœurs, où s'enclôt tant de peine cachée, n'est pas fouillé, et la présence divine, qui illumine l'âme, n'est point pressentie. Combien plus vaste la vision de Claudel, qui embrasse tous les continents et toutes les races, et s'étend des enfers au ciel, mais combien plus intime aussi, car elle révèle le drame secret des âmes, l'acceptation de Violaine, le refus de Mara. Conflits où se mêlent, comme chez Ts'aoyu, mais plus réelles que chez lui, des Puissances invisibles, Dieu et Satan.

Aucun drame claudélien qui ne soit, comme les romans de Pa Chin, bâti sur le sacrifice, mais qui ne soit aussi un hymne à la joie et ne finisse dans la paix.

Pa Chin verra-t-il un jour que, pour tant d'hommes qui souffrent, le bonheur, ce n'est pas la révolution qui le leur apportera, si nécessaire qu'il la croie et qu'elle puisse être, mais, comme les y invite Claudel, dans "La Messe là-bas", leur propre offertoire.

Écoutons, dans la langue du poète, le prêtre apostropher son peuple au nom du Christ, pour l'offrande: "Le Seigneur est avec vous, mes frères! Mes frères, êtes-vous avec moi? Ce n'est pas seulement la patène, ce n'est pas seulement le calice avec le vin, — C'est toi, mon petit peuple, tout entier, que je voudrais tenir et soulever entre mes mains . . . — Voici le plateau qu'on tend; n'as-tu rien à offrir que ce sou misérable, — Cette pièce sans nom sous la crasse à m'offrir, et le seul porte-monnaie qui s'ouvre? — Rien de plus? quoi, n'y a-t-il ici personne qui souffre? . . . Pourquoi donc frustrer votre Dieu de ce qui est son propre et son avoir? — Vos larmes et votre foi, votre sang avec le sien dans le calice, — C'est cela comme le vin et l'eau qui est la matière de Son Sacrifice. — C'est cela qui rachète le monde avec lui, c'est cela dont il a soif et faim, — Ces larmes, comme de l'argent jeté à l'eau, grand Dieu, tant de souffrances en vain! — Ayez pitié de Lui qui n'a eu que trente-trois ans à souffrir! Joignez votre passion à la sienne puisqu'on ne

peut qu'une fois mourir! — Et n'entendez-vous pas tout bas qui vous parle et qui vous dit: "Praebe mihi cor tuum. Donne-moi ton coeur, ô mon Fils!"

Ces accents qui sont ceux d'un poète et d'un artiste ne sont-ils pas plus émouvants et plus fraternels que les cris de haine ou les rêves d'amour de l'humanitarisme à la Rousseau de "Chants de Révolution". Où trouver, pour éclairer le mystère du bonheur et de la souffrance et illuminer le chemin de la vie, plus radieuse et plus pure lumière?

3. Quête de Lumière et de vie

L'opposition du printemps et de l'automne, de la nuit et de l'aurore, des ténèbres et de la lumière, de la mort et de la vie, si fréquente chez Pa Chin, révèle un état d'âme, un besoin. Encore à Tch'engtou, l'adolescent attendait l'occasion de se dévouer pleinement, "certain qu'après ce sacrifice un monde idéal se lèverait avec le soleil du matin. Rêve enfantin, confesse-t-il, mais quel beau rêve!"

Toute la vie de Pa Chin n'est qu'une attente de ce matin doré, sans cesse différé, sans cesse espéré. "Chacun de mes romans, écrit-il dans "Regard sur ma vie", n'est qu'aspiration vers la lumière. La lumière, voilà ce que j'appelle depuis tant d'années que je vis dans les ténèbres . . ."

Cette poursuite de l'aurore est d'autant plus angoissée qu'elle n'est pas recherche égoïste. C'est la masse qu'il veut orienter vers un avenir lumineux. "L'unique but de mes efforts, toutes ces années, de ces livres écrits de mon sang et de mes larmes, de ma vie même, écrit-il, est d'aider les hommes, chacun d'eux, à jouir du printemps, de la lumière, du bonheur et de la liberté."

Plus nettement encore, dans un dialogue avec son ombre, il s'entête, malgré toutes les objections, dans sa quête de lumière. "Je te l'ai dit, je vais à la recherche de la lumière . . . Si je la trouve, je la partagerai avec tous, pour qu'elle illumine tout l'univers. Si je ne la trouve pas, eh bien, que je meure solitaire à mi-chemin!"

Car Pa Chin, quoi qu'il ait écrit dans sa Préface à "Torrent", prétend connaître la route à suivre pour atteindre au royaume de la lumière. Ce qu'il ignore, c'est l'arrivée. "J'ai ma voie, dit-il dans "Brefs Entretiens"

et j'y crois fermement . . . Je n'ai jamais fait un pas en arrière."

"L'histoire ne nous trompe pas. L'évolution de la société humaine est un fait incontestable. Les progrès de toutes sortes de ces cent ans nous montrent avec évidence la route à suivre. C'est celle où s'engagent tous ceux qui ne veulent pas être esclaves . . . J'ai montré la route qui mène à la liberté, mais ce qui est d'arriver au bout, c'est plus que je ne sais . . . Pour arriver à l'aurore de ces temps à venir, le sacrifice de nombreuses victimes est d'abord nécessaire . . . Le sacrifice produira certainement son effet. Mais cet effet est pour plus tard et nous ne le verrons sans doute pas de notre temps" . . . Je l'ai déjà dit: "Il y a une route, la route qui conduit à la lumière s'étale devant nous . . . Toutes mes oeuvres indiquent cette route vers la lumière et la liberté."

Ainsi donc, Pa Chin croit connaître le chemin qui mène vers la lumière. Il y marche le premier et nous invite à le suivre. Cependant, nous restons inquiets. Est-ce la bonne route, la plus directe, celle qui conduit au foyer de la Lumière? Ce paradis sur terre qu'il promet, cette humanité de rêve dont il nous communique la vision, n'est-ce pas un mirage? Ce guide, qui déclare sa certitude d'être dans la bonne voie, mais qui semble cependant si hésitant, inquiet, ignorant de l'issue, qui sent plus qu'il ne sait, ne s'égare-t-il pas dans une impasse? Où donc est l'assurance indubitable et sereine de Celui qui a dit: 'Je suis la Voie, la Vérité et la Vie'? "Mes paroles," écrit Pa Chin dans 'Brefs Entretiens', "sont incapables de soulager aucune tristesse, mes lettres sont incapables d'apporter à personne la lumière. Je ne puis pas dire: 'Je suis la Lumière du monde, celui qui me suit ne marchera pas dans les ténèbres, mais il aura la Lumière de la Vie'".

Seul le Christ pouvait se dire la Voie et la Lumière, car, comme il l'assure, il vient d'auprès de Dieu, de ce Dieu dont saint Jean dit: "Il est la Lumière et il n'y a en lui aucune ténèbre".

Hélas, en se réfractant à travers l'oeuvre de Pa Chin, cette lumière s'obscurcit et perd de sa pureté; entre Dieu et nous, Pa Chin interpose sa personne et nie la source de Lumière qu'il nous cache. C'est le drame de cette âme généreuse et désintéressée, mais

mélancolique et inquiète, violente parfois jusqu'à la haine, par manque d'espérance et de certitude.

Pour un ami chrétien, qu'elle est poignante cette quête de Vie qu'il évoque dans l'essai intitulé "Dragon" et qu'il donne en deux endroits de ses écrits pour en marquer peut-être l'importance. Pages parmi les plus poétiques et les plus émouvantes de toute l'oeuvre.

Au bord d'un lac, Pa Chin, en quête de vie, s'arrête devant le dragon qui lui barre le chemin. "Que cherches-tu avec tant d'obstination, lui demande la bête d'une voix terrible? — Je suis en quête de la vie.—La vie? Mais ne l'as-tu pas déjà, la vie? — Ce que je désire, c'est une vie abondante et pleine. — Je ne comprends pas ce que tu veux dire, fit le dragon en hochant la tête. — Je vis, mais ne puis rien faire; je parle tout le jour d'idéal, mais, j'ai les mains liées quand je vois les autres souffrir. Je ne puis rassasier ceux qui ont faim, ni couvrir ceux qui gèlent, ni sécher les larmes de ceux qui pleurent . . . Est-ce une vie? — J'ai fait le même rêve, raconte le dragon et j'ai échoué. — J'ai voulu briser l'ordre établi par Dieu, j'ai voulu changer le plan divin, je me suis mis en quête de ce que Dieu ne nous donnait pas, j'ai voulu faire de nouvelles lois. Dieu m'a puni."

Qui ne serait ému devant ce zèle impuissant, devant ces aspirations vers la lumière, cette avidité de plénitude vitale de quelqu'un qui s'avance à tâtons et s'égare, aveugle à la lumière de Celui qui est venu éclairer tout homme en ce monde, sourd aux appels du bon Pasteur menant ses brebis aux verts pâturages et aux fontaines d'eau vive! "Je suis venu, dit le bon Pasteur, pour qu'ils aient la vie et qu'ils l'aient abondamment . . . Celui qui entend ma parole et croit en Celui qui m'a envoyé, celui-là a la vie éternelle."

Mais cette vie abondante, dès maintenant et pour toujours, n'est pas comme le croit Pa Chin, une conquête de l'homme, c'est un don de Dieu, qui nous vient par la foi au Christ, Dieu fait homme. Faute de s'ouvrir à Dieu, Pa Chin ferme aux hommes la voie au bonheur, à la lumière et à la vie. Inclignons-nous devant la mystérieuse liberté de l'homme et les insondables desseins de Dieu qui fait parfois s'avancer vers Lui, par des sentiers détournés, ceux mêmes qui semblent le nier,

faute de le connaître.

Contraste

En face du message de Pa Chin, à la fois si stimulant et si décevant pour les jeunes de notre temps, j'aimerais faire entendre la voix de Romain Rolland qui, depuis la visite de Claudel en 1940, récitait chaque jour son 'Notre Père', et surtout la voix de Claudel lui-même, se rappelant sa conversion à Notre-Dame de Paris, soixante ans plus tôt, et témoignant, avec une joyeuse et inébranlable conviction, en faveur de la foi qui anime toute son oeuvre: "Moi, dit-il, il m'est arrivé une chose magnifique, c'est que j'ai fait la connaissance du Dieu vivant, le Dieu personnel que la Sainte Vierge, dans le Magnificat, a promis aux générations successives, et il m'est arrivé une autre chose magnifique, et pour laquelle il fallait peut-être pour l'apprécier toutes ces années de tempête et de chaos: c'est qu'à travers un monde effondré j'ai senti une fois de plus vivre et vaincre sous mes pieds, triomphal, insubmersible, le vaisseau qu'on appelle l'Eglise Catholique et qui porte à son grand mât l'insigne du crucifix. Il a retenti une fois de plus le cri de Lépante! Ecce lignum crucis, fugite partes adversae!"

"Où sont-ils aujourd'hui ces nazis qui étaient le cauchemar de l'Europe? Et où seront-ils demain les monstres non moins redoutables et non moins hideux qui leur ont succédé? Où sont-ils aussi les professeurs de tristesse, de scepticisme, de néant et de désespoir qui ont été l'oppression de mes jeunes années? Leurs doctrines jonchent la terre. J'ai eu raison de toutes les forces de mon coeur, de mon intelligence et de ma volonté, de me révolter contre eux! J'ai eu raison de croire à la lumière et à la joie! . . . Car nous autres, catholiques, nous ne croyons pas à la manière des entrepreneurs de Babel, que les fondations de la Cité, pas plus que celles de l'oeuvre d'art, soient en bas; elles sont en haut! Qu'il s'agisse d'une oeuvre d'art ou d'un temple, ou d'une patrie, ou d'une civilisation, c'est seule l'inspiration d'en haut qui est capable de l'unifier en l'arrachant aux lois de la pesanteur et de la chute. Et tel est le sens de la divine parole qui ne cesse de retentir à vos oreilles comme aux miennes: 'Tout ce qui ne réunit pas avec Moi, tout ce qui ne rassemble pas avec Moi, dissipe'".

United Catholic Nurses

Fr. A. Fortier

NURSING is a noble profession. It has been stated on many occasions that it is the noblest profession a girl could choose. Is it not a wonderful thing to be entrusted with the welfare of human bodies, the temples of souls created by God for eternal happiness? Not only the body but the soul itself will often be under the care of the nurse. Indeed how many souls will owe their salvation, after God, to Catholic nurses. Yet it would be foolish to deny that there is moral danger for a nurse in her profession. (What profession is free from it?) Probably this is the reason why, at times, parents oppose their daughters who express the desire of becoming nurses. It is possible for a good girl who becomes a nurse to be tempted to grow careless in her spiritual duties. She may miss Mass rather frequently because of hospital duty. She may even miss at times because she is over-tired. The missing of Mass, with its consequent loss of fervor, may lead to a certain carelessness in all spiritual duties. This in its turn could be the forerunner of neglect in professional duties. The result could be a general weakness in regard to moral principles.

A Need Met

Catholic nurses, then (whose presence will be so appreciated by a Catholic family when one of its members may be admitted to hospital), need to be protected and assisted in the pursuit of Christian and professional perfection, in a manner akin to the protection and assistance afforded to nursing nuns, by the rules of their religious order. Such protection is offered by a Catholic Nurses' Association that would aim to promote the spiritual, professional, and social welfare of its members. The association would be an inspiration to its members. In it they would strive to perform their Christian practices together; they would be encouraged to approach the sacraments

often; they would have the opportunities of making retreats appropriate to their state of life, and in general they would live in an atmosphere that would not be other than spiritually beneficial.

Special Advantages

Moreover a Catholic nurse would find in her association the facilities to improve her professional knowledge, particularly by learning about the psychology of the patient, and the correct moral point of view on many medical problems of today. These subjects are often lacking in a nurse's training. The study of them would give additional training, knowledge which would make the nurse more efficient, more responsive to the patient's needs, both physical and spiritual. The nurses' association would further provide social entertainment, giving members the opportunity of developing their personalities; thus they would be better fitted to serve both God and country.

In many countries, Catholic associations for nurses have already done great things for the education and welfare of their members. In many instances, by means of these associations, nurses have been successful in safeguarding their consciences on matters of medical ethics. The stand they have taken, as united bodies, against practices opposed to the Christian principles of the nursing profession would have been impossible had they not been so strongly organized. This point alone is evidence enough of the necessity of Catholic Nurses' Guilds throughout the Catholic world.

Shall I say that such guilds are an urgent necessity in Asia? Many Archbishops and Bishops realize the urgency of a movement to protect and organize this small but important section of their flock. The Nurses'

Guild has already proved itself an ideal answer to this problem. Not only have the nurses themselves received such help as we outlined above, but through them the sick also, that cherished part of the mystical body of Christ, have been the recipients of untold advantages. Unfortunately, these guilds have not been organized everywhere, with the result that instead of being angels of charity and purity, nurses have been too often insecure and unsettled themselves, a source of anxiety and concern for both their spiritual and professional superiors.

Strength in Unity

Some nurses guilds are very active in Asia. However their activity and efficiency could be greatly enhanced were they combined to form national associations. Unity brings strength. This unity would be a source of great encouragement to each nurse; she would know that she is one with all Catholic nurses throughout the country. Together, they would pursue a common ideal, a devoted self-sacrificing profession made doubly noble by a virtuous life coupled with true respect for Christian medical principles.

Within the last twelve months I have attended international congresses and meetings of nurses, in which representatives of forty countries co-operated in a common effort for the welfare of mankind. The absence of representation from Asia, with the exception of Malaya, was deeply regretted. The Catholic nurses of Asia are not so few as to be unable to exert a good influence in international representative gatherings. It would seem that there must be thousands of Catholic nurses in Asia. Catholics constitute about 1.5% of the total population of Malaya and India; Catholic nurses number about 20% to 25% of the complete nursing strength of these nations. Proportionately, then, Catholic nurses appear to be an important, sizeable group in the Catholic Church of the Far East. Well organized, active Nurses' Guilds would be a wonderful influence for good. All Asia, non-Catholic as well as Catholic, would benefit. This possibility deserves serious consideration.

Any inquiries should be made to: Sub-Secretariate for Asia, International Catholic Committee of Nurses. Address, Miss W. de Cruz, International Vice-President, 50, Ophir Road, Singapore 7.

Holy Father Speaks About Leprosy

In an address to the International Congress for the Help and Social Rehabilitation of Lepers, Rome, April 17, 1956, His Holiness Pope Pius XII stressed the importance of refuting antiquated misconceptions of the disease. "Leprosy is no longer incurable as it was once thought to be and is less contagious than tuberculosis." He pointed out that more than five million persons suffer from the disease but only 400,000 of them are benefitted by medical assistance. He decried the fact that there are still some places in the world without an organized program of assistance for those stricken by leprosy. Well furnished dispensaries, fixed or mobile according to the need, should be used to seek out and cure in time the victims of the benign types of leprosy.

Contagious sufferers should be consigned to hospitals in which they would be given all the necessary care, but where their freedom would not be hindered. There is a need to give attention to the psychological and social difficulties of the leper; separated from society, family and work, he is in need of moral and spiritual understanding and encouragement. "Precisely because leprosy requires a prolonged cure," the Holy Father said, "and sometimes causes painful deformity and infirmity, and also because unjustifiable attitudes of repulsion and fear persist regarding the disease, the victim needs all the spiritual resources available. He needs to understand the meaning of the trial that has stricken him and to bear it, not with cold stoicism or blind resignation, but with generous courage, the secret of which only a sound religious faith can teach."

La Bibliothèque

Instrument pour la Propagation de la foi

par Chuang Su-yuen

LES livres, les revues, les journaux sont de bons instruments pour la diffusion des idées. Les missionnaires et les chrétiens doivent en tirer parti pour la propagation de la foi. Pour en assurer la distribution et la circulation, la bibliothèque joue en rôle important . . . Aussi nous souhaitons que chaque paroisse établisse le plus tôt possible sa bibliothèque; le curé devra collaborer intimement avec les organismes d'Action Catholique, les groupements de jeunesse, les Congrégations, Légion de Marie, etc. pour cette oeuvre apostolique d'un si grand intérêt.

L'organisation d'une bibliothèque n'est pas chose aisée, surtout dans les circonstances actuelles: difficultés financières et pénurie de personnel. Mais si nous avons la volonté sincère de travailler pour Dieu, pour son plaisir et pour sa gloire, aucune difficulté n'est insurmontable. Dieu ne manquera pas de bénir une oeuvre entreprise pour sa gloire et ceux qui s'y dévouent.

Voici quelques principes utiles pour l'organisation d'une bibliothèque catholique.

L'emplacement le plus approprié pour une petite bibliothèque est au voisinage de l'église. Dans les villes ou dans les bourgs, une paroisse d'une certaine importance possède toujours une ou deux pièces réservées au catéchuménat ou à la réception des visiteurs; on peut s'ingénier pour en tirer parti: au début un coin suffira; on y installera quelques armoires puis on développera ensuite progressivement.

Sont indispensables:

a. *Armoires*: la forme et les dimensions sont indifférentes; il est préférable que les portes soient vitrées pour qu'on puisse voir clairement les livres qui y sont contenus.

Dans les chrétientés moins fortunées, chercher s'il y a des vieux meubles qu'on puisse réparer. Une armoire peut contenir en moyenne cinq ou six cents livres; c'est suffisant pour commencer une petite bibliothèque.

b. *Bureau*: N'importe quelle table peut servir pour le bibliothécaire; il est utile qu'elle ait des tiroirs pour ranger les instruments, cachets, etc.

c. *Les cartes d'emprunt de livres*. Au début, comme les emprunts ne seront pas nombreux, il ne sera pas nécessaire d'imprimer ces cartes. On peut leur donner deux formes: celle de carte de visite, ou celle de livret. Au recto de la carte on inscrit: 1 — le numéro; 2 — le nom de l'emprunteur; 3 — son adresse; 4 — le nom de l'intermédiaire; 5 — la date de l'échéance. Au verso; 1 — le numéro du livre; 2 — le titre du livre; 3 — la date de l'emprunt; 4 — la date de rentrée.

d. *Registre d'inscription*. On inscrit sur les cartes chaque emprunt et chaque rentrée des livres; on les inscrit en même temps sur un registre spécial, pour contrôle en cas de perte des cartes. Ce registre, qui peut être un simple cahier d'écolier, doit être numéroté d'après l'ordre des cartes, une page pour chaque lecteur; on mentionne: 1 — le numéro; 2 — le nom; 3 — l'adresse; 4 — remarques; 5 — le numéro du livre; 6 — le titre du livre; 7 — la date d'emprunt; 8 — la signature du bibliothécaire; 9 — la date de rentrée.

e. *Catalogue*: Au début, comme les livres ne sont pas nombreux, on peut inscrire les titres des livres dans un cahier d'écolier, ou sur une grande feuille affichée au mur. Quand le nombre des livres dépasse cinq cents, on peut adopter le système des fiches, une

pour chaque livre, contenant : 1 — le numéro du livre ; 2 — le titre ; 3 — le nom de l'auteur ; 4 — le nombre de volumes ; 5 — la date de publication ; 6 — la maison d'édition ; 7 — remarques.

f. *Le cachet* : la bibliothèque doit avoir un cachet en bois ou en caoutchouc, qui doit être apposé sur les cartes.

g. *Divers* : selon les besoins on pourra installer une étagère pour exposer les nouveaux livres, un tableau pour afficher les titres des livres nouveaux etc. . . .

Une petite bibliothèque peut commencer avec cent ou deux cents livres ; on développera ensuite progressivement. Voici comment nous avons procédé :

a. — *Achat de livres* ; une partie du budget de l'apostolat est consacré à l'achat de livres. Le curé doit rester en contact avec le C.C.B. Ce dernier, grand fournisseur de livres nouveaux, donnera toute satisfaction et toute facilité.

b. — *Dons* : Lancer une campagne : "Chacun un livre". Toutes les publications catholiques, soit anciennes soit récentes seront également bienvenues.

c. — *Emprunts* : Est-ce que le district n'avait pas autrefois un commencement de bibliothèque ? Tachons de lui emprunter des livres. Le prêtre qui a bien quelques dizaines de livres de religion, doit le premier donner l'exemple et les donner ou les prêter. Parmi les familles chrétiennes il y en a certainement qui ont des livres ayant trait à la religion qu'on a rangés dans un tiroir ou dans une caisse. C'est une occasion de les rechercher et de les mettre en circulation dans le public. Ces livres doivent être soigneusement mis en ordre pour éviter la perte et l'usure.

Quelle sorte de livres doit posséder une bibliothèque catholique ? Quelles sont les catégories de livres les plus estimées des lecteurs ? Quelles sont les maisons d'édition dont nous pouvons acheter les livres actuellement ? Répondons brièvement à ces questions.

Si nous voulons que notre petite bibliothèque ait du succès, nous ne pouvons nous contenter de quelques livres anciens de théorie ou d'ascétique, comme explication du catéchisme, résumé de l'Ancien Testament, traités de la perfection chrétienne . . . Voulons-nous faire oeuvre qui contribue à la

gloire de Dieu, il faut nous adapter aux conditions actuelles, et faire notre possible pour recueillir des livres de tout genre capables de satisfaire aux besoins de ceux dont l'esprit n'est pas satisfait du présent, et qui recherchent la lumière.

D'après notre expérience, les livres les plus appréciés des lecteurs sont de trois catégories :

1 — *Livres de doctrine*. De nos jours où les doctrines nouvelles se répandent partout, les chrétiens éprouvent un grand désir d'approfondir leur instruction religieuse pour fortifier leur foi ; aussi les livres de ce genre sont les plus demandés. Il est nécessaire d'en avoir une quantité suffisante. D'après une statistique encore incomplète, plus de dix livres de cette sorte paraissent chaque mois. Je suis sûr que cela peut répondre à tous les besoins de nos lecteurs.

2 — *Romans catholiques*. La collection de romans pour les jeunes éditée par les PP. Salésiens est la plus appréciée. Nous possédons plus de dix exemplaires de chacun d'eux et malgré cela nous ne pouvons pas faire face aux demandes. Actuellement nous avons environ trois cents volumes de ce genre qui sont souvent tous sortis. Qui veut actuellement ouvrir une bibliothèque doit tenir compte de ce point de vue.

3 — *Biographies*. Comme les livres de cette catégorie sont aussi très demandés, il faut en avoir une certaine quantité à sa disposition.

Les livres que l'on peut acheter actuellement sont édités principalement par les maisons d'édition suivantes : C.C.B., Catholic Truth Society, Salesian Press of Macao.

Une heureuse disposition de la bibliothèque est une condition essentielle pour attirer les lecteurs. Cela demande beaucoup de travail, mais cela décide du succès ou de l'échec d'une bibliothèque.

L'arrangement doit viser à l'éducation religieuse. Ce serait une erreur que d'attacher trop d'importance à la décoration extérieure. Voici quelques principes dont on s'inspirera :

a. — *Simplicité* : éviter complication et surcharge. Si la salle est petite, mieux vaut ne suspendre que deux ou trois images saintes, que d'en suspendre sept ou huit.

b. — *Sobriété* : des murs peints en couleurs trop vives, comme rouge ou vert, donnent

facilement l'impression de vulgaire; des teintes plus douces seront plus agréables et plus distinguées.

c. — *Variété*: La disposition du mobilier, les affiches sur les murs, l'emplacement des images et des cadres doivent être modifiés de temps en temps. Cela renouvelle l'effet, donne à la bibliothèque un aspect de jeunesse perpétuelle, de vie, de progrès au lieu d'être monotone et routinière.

Il faut des papiers de couleurs et des affiches pour donner à notre bibliothèque un aspect un peu artistique; il faut qu'au premier abord les lecteurs éprouvent une impression favorable et se sentent à l'aise, comme chez eux. Que le curé ou le bibliothécaire se montrent habiles à disposer agréablement la bibliothèque, et le succès de celle-ci est assuré.

Prenez un peu de temps pour aller au marché voisin et observer les boutiques, vous en retirerez grand profit. Bien sûr une bibliothèque n'est pas à comparer à une maison de commerce qui a besoin de faire de la publicité pour attirer la clientèle; mais, ne l'oublions pas, l'homme aime naturellement la beauté; utilisons ce penchant pour notre apostolat.

1. — *Les grands caractères artistiques*. Ne voit-on pas aux étalages des magasins des annonces telles que "Grand Rabais", "Grande liquidation". Nous pouvons nous en inspirer pour la décoration de notre bibliothèque.

2. — *Bandes d'étoffe rouge*: nous voyons constamment dans les meetings de grandes bandes d'étoffe rouge portant des caractères blancs. Pourquoi ne pas employer ce moyen pour orner notre petite bibliothèque. On peut inscrire des citations de l'Evangile, comme "Je suis la Voie, la Vérité, la Vie", etc . . .

3. — *Affiches de couleur*: on les utilisera avantageusement pour orner les espaces libres sur les murs. Mais il faut veiller à ce que les couleurs s'harmonisent bien entre elles. On peut ainsi annoncer: "Livres nouveaux", "Livres du mois", etc . . .

Nous savons qu'une bibliothèque par elle-même n'est qu'une chose morte, si nous ne l'anisons pas nous-même. Aussi le bibliothécaire est-il l'âme de la bibliothèque. Ce travail, qui rapporte plus de peine que de gloire, ne peut être confié au premier venu. Pourtant il ne requiert pas nécessairement un spécialiste diplômé d'Université. Avant

d'ouvrir notre bibliothèque, il faut nous assurer le concours d'un homme possédant les qualités indispensables pour faire un bon bibliothécaire.

a. — *Attitude*. Condition essentielle: Si le bibliothécaire a une attitude avenante, polie, serviable, s'il ne craint pas la peine, s'il se dévoue au service de tous, nous pouvons être rassurés sur l'avenir de notre bibliothèque.

b. — *Patience*: La patience est nécessaire au bibliothécaire, il ne doit ménager ni son temps ni sa peine, sans espérer d'autre récompense que celle de travailler pour la gloire de Dieu. Il lui faut avoir l'esprit de sacrifice.

Quand toutes ces conditions sont remplies, notre petite bibliothèque peut-elle s'ouvrir? Attendez, les livres doivent être classés, les règlements fixés.

Pour une petite bibliothèque catholique, il n'est pas à propos d'adopter la "classification universelle" ou autre système de ce genre; il vaut mieux nous faire une classification adaptée à nos besoins. Voici, à titre d'exemple, la classification adaptée pour notre Bibliothèque "Hai Hsing":

- A: Ecriture Sainte et prières.
- B: Doctrine et apologétique.
- C: Morale et ascétique.
- D: Liturgie.
- E: Histoire de l'Eglise.
- F: Jésus Christ.
- G: Saint Vierge.
- H: Biographies.
- I: Questions sociales.
- J: Romans et littérature.
- K: Théâtre.
- L: Musique sacrée;
- M: Divers.

Maintenant notre bibliothèque est prête. On en fera l'inauguration officielle un dimanche. Ce jour-là, on invitera le curé pour la bénédiction; les chrétiens viennent tout joyeux et repartent chez eux avec un livre. C'est un jour mémorable. Par l'établissement de la bibliothèque la foi des chrétiens est raffermie, et les païens sont conduits vers la lumière. C'est ainsi que nous avons procédé pour organiser notre petite bibliothèque. En l'espace d'un mois, le nombre des lecteurs a atteint 350, et le nombre des livres prêtés chaque semaine cinq ou six cents.

Que Dieu bénisse notre oeuvre et les confrères qui voudraient recourir à la bibliothèque comme moyen d'apostolat.

CHOSEN ONES

THOSE having little actual acquaintance with the work of the Missions are prone to question the real impact of the Church on the peoples of the Orient. To them, the comparatively small number of converts spells the failure of missionary activity to accomplish anything really worthwhile. Numbers alone do not constitute success. Religion is primarily spiritual, hence, to assess the success or failure of a religious project one must go deeper than the mere externals. If there be evidence of profound change wrought, even though the change does affect comparatively few, then there can be no denial of the impact of the Church on the Orient.

The picture story this month, a glimpse of the multitudinous activity of the Catholic Sisters in the mission lands of Asia, is well worth noting. A few pages of pictures can not tell the entire story but they do serve as a reminder that in every mission country there are daughters of the land serving God as Catholic Sisters. Not content with giving to God the service of the ordinary Christian life they have given up all to follow Christ. The external activity of educational, medical, social or other works is only the manifestation of the far more extensive spiritual activity, the constant striving to grow more and more like unto Christ. Surely this is undeniably a profound change, evidence of the effectiveness of the work of the Church in the Orient.

A pagan culture has little in it to restrain the human tendency to selfishness. Individual instances of noble unselfishness do appear but they stand out as exceptions. The general picture shows self reigning supreme. The sublime selflessness of Christ on the Cross is needed to set off a revolt against the cult of self. From Calvary alone comes the spirit of sacrifice, of self denial. The pagan mind exposed to the dazzling light of Christ's

divine teaching and example finds a new world opened to it. Many reject it, some accept it, and of the latter there are generous souls who accept literally all that Christ offers; the God-Man giving all on Calvary touches a responsive chord in their hearts. We find girls, raised in pagan surroundings, filled with the one desire, to give themselves entirely to the service of God and of their fellow man.

The importance of these native Sisters to the work of the Church is something beyond evaluation. Only by the reverse process of picturing the missions as overnight deprived of the services of all Sisters can we approximately estimate their value. Schools without teachers, orphanages with no one to give the underprivileged children the loving care they need, hospitals, dispensaries, the poor in their homes—all would woefully miss the Sisters. Who would replace them in the army of prayer, those who day in and day out speak loudly before the throne of God, interceding for those too heedless to ask, as well as for those deliberately flouting God and His Law? More is often done for the missions in some quiet chapel than in all the bustle of external activity.

In the oriental social structure, with its special taboos and restrictions as regards women, the native Sister has a value far greater than those living in the West can appreciate. She can do work that is closed to the priest. Further, food, customs etc. have been part of her life since infancy so she fits in easily; living conditions that might wreck the health of her European counterpart are no serious difficulty for her. The only real drawback is that there are not enough of her—the Church needs many more native Sisters to maintain present activities and to spread out into new fields.



PHILIPPINES
MINDORO





Wash day is no blue Monday to these two native Dyak Sisters, Borneo; they serve God joyfully.

Humid climate demands long hours at an ironing board for Sisters to maintain usual neatness.



Domestic tasks take much of the Sisters' day; meals must be ready for those teaching school.

Work in a hot kitchen is this Sarawak Sister's humble but essential part in mission activity.





Typing is one of the skills acquired by these Borneo Sisters, most necessary to their work.



In Borneo, as everywhere else, Sisters' hands are ever busy; recreation time has its tasks.

Carefully baked by the Sisters, altar breads are sent to missionaries in all distant chapels.

Sisters, novices and postulants during prayer: the chapel is the powerhouse of convent life.





The Sisters of St. Paul of Chartres are to be found in all missions of Asia; Korea has many.

Elaborate weddings draw converts in Tienchung, Taiwan. Taiwanese Sister readies flower-girl.



Taiwanese member of Sisterhood recently established in Taiwan found happiness in vocation.

Franciscan Missionaries of Mary, Macao, train women to produce moderately priced vestments.



Asia and Australia

(Condensation of an address given by H.E. Cardinal Gracias, Archbishop of Bombay, at Melbourne, Australia)

THE relationship between Asia and Australia might best be indicated or expressed in the nature of an exchange—of gifts proper to each country or race in the spheres of culture, traditions, beliefs, and morals. Often have I been asked: "What do Asians expect of Australia?" The simple answer is: "Whatever there is worth while in you to give." The more pertinent question is, not what Asians expect of Australia but what Australians are able and prepared to give. We dwell but on the fringes of such a relationship, if we limit our consideration of the problem to food supplies, technical assistance, population; for He Who taught man to ask for daily Bread, also taught him that man does not live by bread alone. Seek ye first the kingdom of God and His justice, and both Asia and Australia will have the right measure in its politics and economics.

With each day of observation and contacts here in Australia, the evidence has been mounting of the fund of goodwill already existing between the two peoples in regions separated by what seems no doubt an endless expanse of water, but united by certain common ideals in the bonds of a genuine brotherhood. The situation is full of promise. There has been a sustained process of fostering good relationships based on a sound understanding of men and matters.

The privilege of being cells in a system, the human brotherhood, based on the Fatherhood of God, is the privilege of stewardship, service and propagation; any member who disregards or flouts this principle is guilty of a breach of trust. What we have received we must pass on and not pocket; what has been given to us must not be confined but cradled for growth.

Food Production

(1) If it is a question of *food*, you might heed the words of your own Bishops, who not long ago said: "There is a moral obligation to work hard and produce more so that the hungry people of the world may be fed. God does not call any man to a vocation only so that he may enrich himself. Each man has a duty to his neighbor (and in the Gospel we have been taught who our neighbor is), which he is bound to fulfil even at a cost of sacrifice to himself. Each vocation has its own temptations, and that of the farmer is that in his regard for the interests of his family and his farm, he may separate himself from the lot of the rest of mankind."

Your realization of the need of hard work and the desire to produce more will be an inspiration to my own country that is clamoring for an increase in the number of men and women who will work hard, who will appreciate the dignity of manual labor, who will by their example arrest the flight from the land, who will by the sweat of their brows work wonders with the yielding capacities of the land. If genius has been defined as an infinite capacity for taking pains, the hard worker is the man in whose life of mind and body only 1% is inspiration and 99% is perspiration.

Population

(2) If it is a question of *population policy* the increasing wealth of goodwill between Australia and Asia is dispelling today the mists of ignorance and the cobwebs of prejudice. Perhaps the ancient Chinese proverb might be illuminating for such as love to remain blissfully ignorant of the dangers

of race suicide, whether it comes through ill-conceived policies or a decay in morals—a proverb whose wisdom would affect peoples all the world over, in Australia as in India:

“If you are planning for a year, plant grain;

If you are planning for ten years, plant trees;

If you are planning for a hundred years, plant men.”

Culture

(3) If it is a question of *culture*, in its varied features—literature, art, philosophy, music, dance, etc., then the desire to draw closer the ties of relationship between us would demand that we realize the value of the fundamental Catholic conviction that any genuine value, everything that comes from pure and uncorrupted nature belongs to God and has citizen rights in His Kingdom; there can be no barrier against non-Christian culture and against antiquity. While appreciating the culture of the West, as both Australia and India have done, it will be expected that people will concede that there is a great deal in Oriental literature, philosophy, art, architecture, music, that is worth knowing and studying. Your outlook will gain in breadth of vision; your understanding of men different from you and of matters far removed from you, will be objective and sympathetic. Interest in the races that surround you will be motivated by the claims of genuine charity, not by political issues, trade prospects or, worst of all, by a sense of patronage—the condescension that flows from and is maintained by a complex.

Poverty of the Spiritual

But in this exchange of culture, as perhaps also in other exchanges, there is the need of caution. A nation or a race must be strong enough to be able to absorb from other cultures or modes of life whatever is suitable or useful to its own purposes, through a selective process regulated by sound canons of reason and charity. It would be utter folly to allow any foreign culture or mode of life to descend upon a race or a nation by way of an avalanche. While we in the East remind ourselves that it is not through Eastern windows only that daylight comes, you whose background is based on Western culture will

naturally be required to remind yourselves that not all wisdom and experience are centered in one particular culture or mode of life.

Tradition

(4) If it is a question of *tradition* let us remember that there can be no true progress without respect for tradition. We must link the present with the past to build up a certain future. Tradition is as the lighted torch which one runner hands on to another so that the race neither slows down nor pauses. To get to one's roots may to some smack of unhealthy conservatism; actually the process is stimulating and provides inspiration for a life of steady progress.

(a) Yours is a civilization whose roots are in a Christian tradition, which declares the primacy of moral and spiritual values.

(b) Ours is a civilization whose outstanding feature is a deep religious sense, which today, in spite of political and other impacts yet characterizes the lives of the vast majority of our people.

Fear of the Past

But there is grave danger for both countries that in the quest for material progress we may be tempted to sell our birth-right for a mess of pottage. To our own peril will we yield to the temptation of casting overboard moral and spiritual values, in return for self-sufficiency in food, progress in industry, increased national prosperity, or a place in the international councils of men.

One of the first things wrong with the modern world is the disregard for and fear of the past. Men invent new ideals because they dare not admit old ideals. They look forward with enthusiasm because they are afraid to look back. They are afraid to look back because the sight of the splendid failures of the past, huge ideals unfulfilled and sometimes abandoned, is melancholy to the modern restless generation.

A nation will be *what its home are*. If the years to come are to see a genuine spiritual recovery, naturally the women of our nations must be deeply concerned with religion, and our homes should be the very places where it should start. If our homes can be truly Christian, then the influence of that spirit will

assuredly spread like leaven through all the aspects of our common life—industrial, social and political.

But, unfortunately, everywhere there is the same pretence to recast ancient religions and age-consecrated codes of morality. Everywhere, infatuation for all that is novel; identification of the latest with the truest and the best; a silly fear of being held, or even called, old-fashioned, orthodox, conservative, out-of-date. No one is satisfied with pouring out the bath water. The baby must be thrown out with it. In the name of science, economics, or social reconstruction, dreadful realities, couched in scientific terminology, are being vigorously and openly advocated. Attacks are being made on the integrity and sanctity of family life; the springs of healthy thought

are being poisoned; the claims of the flesh are glorified; and the innocence of youth is imperilled.

Appeal to Women

The urgent need of the hour is a *special* appeal to women on whom depends the even running of our homes, the props of our civilization. No one objects to women playing their due part in public life, provided first things are placed first, and the home receives priority in their attention. No one can object to women even attempting to excel men, provided they do so without surrendering gifts proper to their sex. The day when woman thinks she has had a victory over man by the surrender of gifts proper to her sex—that day will be, not the moment of her victory, but of her defeat.

The Catholic Teacher

After parents, who is more responsible for the religious and secular destiny of the country than its elementary school teachers, through whose hands, according to law, all children must pass? . . . Some people seem to think that the word "teacher" means more than the simple word "schoolmaster" and are inclined to replace the latter with the former. It does not seem proper to US to do this . . . Schoolmaster is the highest title that can be given to a teacher. The schoolmaster's function demands something higher and more profound than the function of the person who merely communicates a knowledge of things. The schoolmaster is a person who knows how to create a close relationship between his soul and the soul of a child. It is he who personally devotes himself to guiding the inexperienced pupil towards truth and virtue. It is he, in a word, who molds the pupil's intellect and will so as to fashion as best he can a being of human and Christian perfection.

Thus it must not be thought that, because he teaches in an elementary school, a schoolmaster worthy of the name has but little right to the unconditional and complete respect of the country. In elementary school people learn the basic elements which are for everyone the foundation of future intellectual development and which are in most cases the only scholastic heritage they will have at their disposal throughout their entire lives.

Pope Pius XII; Nov. 4, 1955

Newsbriefs

1. Chinese Boys Flee

Macau, April 13—(Reuter)—A party of six hungry little Chinese boys crept furtively through barbed wire and fled from Communist China into this Portuguese colony yesterday. One 13-year-old youngster said he feared to say anything about the present food situation in Communist China. But his stepfather, a poor fisherman had advised him to join his mother in Macau. Asked how they got through the heavily guarded frontier, the boys said the guards were busy inspecting travellers and paid no attention to boys. They came from Tongkawan, a seaside town about 20 miles east of Macau.

2. New Seminary

Goa, Portuguese India, April 14—(NC)—A new seminary for 300 students is being planned here by the Missionary Society of St. Francis Xavier. The society, founded in Goa 16 years ago, now has 37 priests, 12 Brothers, 10 novices and 150 seminarians. It conducts three missionary centers, two seminaries, four orphanages, 16 schools and also operates a printing plant.

3. Vicar Apostolic of Samoa

Apia, March 20—(NC)—His Holiness Pope Pius XII has appointed Father George Hamilton Pearce, a native of Boston, as Titular Bishop of Attalea of Panfilia and Vicar Apostolic of the Samoan Islands. Bishop-elect Pearce has served for six years as a Marist missionary in Samoa. In that time he has been responsible for the direction of schools and rural development at mission headquarters of Moamoa. He succeeds Bishop John Dieter, former Vicar Apostolic of Samoa, who died last year.

4. Hungarian 'Bishop'

Peking, March 29—(NCNA)—Bishop

Janos Peter of the Reformed Church of Hungary, who was invited to give lectures in China, left here by plane this morning for home. During his two weeks' stay in China, Bishop Peter gave lectures at Yenching Union Theological Seminary and Nanking Union Theological Seminary. He attended and addressed the recent enlarged plenary session of the National Committee of the Protestant Churches in China for Self-Administration. He also preached at church services and met Chinese Protestant leaders in Peking and Shanghai and visited the famous lake city of Hangchow.

5. Newspaper Amalgamation

Peking, March 24—(NCNA)—*Chiao Shih Pao* (Teachers Newspaper), published jointly by the Ministry of Education and the National Committee of the China Educational Workers' Trade Union, will be inaugurated on May 1, 1956. *Chiao Shih Pao* will be a newspaper of a comprehensive nature. It will serve to guide the general education, teacher's training and the work of educational workers' trade union as well as to report on the situation of education throughout the nation. *Chiao Shih Pao* is to be published with the concentration of all the forces of *Wen Hui Pao*, *Hsiao Hsueh Chiao Shih Magazine* and *Chiao Shih T'ung Pao*. Upon the inauguration of *Chiao Shih Pao*, the publication of all the 3 above-mentioned periodicals will be suspended. *Chiao Shih Pao* will be published every Tuesday and Friday.

6. Shanghai Exhibit

Shanghai, March 16—(NCNA)—An exhibition on the suppression of counter revolution by people of Shanghai was inaugurated on March 15 at the Culture Square of Shanghai. Over 5,000 persons visited the exhibition on the first day. Over 10,000

articles of evidence, including radio receiving and transmitting sets, firearms, poisons and so forth, as well as the pictures and models illustrating the sabotage activities of the enemy agents and counter-revolutionaries were displayed in the exhibition. All the materials connected with the case of agent Lu Chieh-tsai, despatched by the "Sino-American Joint Operation Department", are exhibited. After having received training in the training class of the "Sino-American Joint Operation Department", Lu was despatched to Shanghai, by the direct planning of American agents and Mao Jen-feng, director of "Security Bureau", to collect intelligence. He had twice travelled to Hongkong for instructions. Lu has already been sentenced to death by the court of Shanghai. The exhibition also shows the situations in which the counter-revolutionaries were found, their hiding places in the cellar, closet, behind the wall panels and under the bed. Secret agent Fang Kuo-hsiung was trying to disguise himself as a woman, to change his name and to stay in hiding on the eve of liberation. But secretly he still engaged continually in counter revolutionary activities. Through the report of the masses, he was finally arrested by the public security department in September last year. The exhibition also includes the model deeds of the masses in active participation in the struggle of suppressing traitors and enemy agents.

7. German Catholics

Duesseldorf, March 17—(NC)—Catholics in Germany are now almost as numerous as Protestants, according to statistics released here by the Protestant Information Service. Catholics, it was noted, are in an absolute majority in four of the nine states of Western Germany—North Rhine-Westphalia, Rhineland-Palatinate, Bavaria and Baden-Wuerttemberg. Catholics throughout Western Germany number 21,576,000 compared with 23,878,000 Protestants, the statistics revealed.

8. Medical Mission Sisters

Philadelphia, March 14—(NC)—More than half a million patients were cared for by the Medical Mission Sisters in 21 mission centers during the past year. A report from the missionary congregation's motherhouse here gives 545,609 as the number of patients treated—an increase of more than 100,000

over last year's total. The Sister doctors performed over 11,000 operations and 9,572 babies were born in their hospitals and clinics located in seven countries. Three hundred and eighteen Indonesian, Indian and Pakistani women studied nursing and midwifery under the Medical Mission Sisters' direction this year. The community opened three new hospitals, two in India and one in South America.

9. Monk Apologises

Colombo, February 24—(UP)—A Communist Buddhist monk today startled the audience at a public meeting by apologising for following Communism and influencing some 400 youths to do the same. The monk made the admission during ceremonies marking the laying of a foundation stone for a hospital. He said: "I have now given up Communism because I realise it is against my religion. Henceforth I am your loyal supporter."

10. Salvage Work

Paris, March 22—(AFP)—Radio Peking reported tonight the start of operations to salvage the 3,730-ton SS Kiangya, wrecked eight years ago at the mouth of the Whangpoo River outside Shanghai. It is expected to be refloated by the end of May. Salvagers would also refloat three other passenger-cargo boats and an oil tanker wrecked near the Kiangya. Six vessels near Hainan island and in the Yangtse River had been salvaged since the beginning of the year.

11. Canal Plan

Paris, March 13—(Reuter)—A 460-kilometre long canal linking China's two biggest waterways—the Yangtze and the Yellow Rivers—is to be built, Radio Peking reported tonight. The canal will be routed by way of the Huai River which lies between the Yangtze and Yellow Rivers. The canal will lead the waters of the Yangtze River to irrigate millions of hectares of farmland in the Huai and Yellow River basins. According to the radio, the canal will also serve as an important link in the project now being mapped out to open up inland steamship navigation between the North China seaport of Tientsin and Canton in South China.

12. Languages Alike

Manila, April 4—(UP)—An American

scholar said today that he had discovered that the mountain languages in the Philippines and Vietnam "are definitely related to each other." Dr. Richard Pittman, a linguistics professor from the University of North Dakota, who is teaching at the University of the Philippines as a Fulbright Professor, said many of the articles the aborigines of the two countries made and wore also were very much alike.

Dr. Pittman, who arrived from Saigon on Tuesday, said that, while these language and culture relationships were considered "old hat" in Vietnam, they were entirely new to most Filipinos. It proves the old theory that the mountain peoples of the Philippines and Vietnam came from a common origin. This origin could be Indonesia or Malaya. Dr. Pittman spent the past two months in Indonesia and South Vietnam on an extensive research of the old languages of these countries and comparing them with those still prevailing in the Philippines hinterlands. He said he found that about 40 per cent of the vocabulary of Vietnam's mountain dialect was in common with the mountain tongue in the Philippines. Dr. Pittman said the native languages of Indonesia and the Philippines likewise were closely related.

13. Red China Students

Hongkong, Feb. 2—Students in Communist China wore the same drab black and blue uniforms and were compelled to learn Russian, Mr. A. K. Sen, an Indian educational worker, said yesterday on arrival here by train from the Red mainland. A representative of the All-India Educational Conference, Mr. Sen said he stayed in Red China for two weeks to study the educational system and the conditions of the Chinese educational workers' life. He was invited by the Communist Association of Educational Workers.

Speaking to reporters on arrival, Mr. Sen stated that Chinese pupils, who are compelled to learn Russian, Marxism and Leninism, are honest, hard-working and conscientious. He said that the general impression of his visit was satisfactory, although there were certain features which he could not agree with. But he declined to elaborate on them. Red China is developing fast into a Socialist state, Mr. Sen remarked, adding that there was no room for either illusion or complacency about a positive role that (Communist) China is going to play as a Communist

country. The Indian visitor said that Red China is going altogether for Communism and the people there, young and old, are being indoctrinated. He found that pupils were happy, being under the impression that their government was doing the best for them.

14. Swedish Pastor Leaves

Canton, April 12—(NCNA)—Rev. G. Nystrom, pastor of the Covenant Mission of Sweden, left here for home yesterday. During his stay of one month in China, Rev. Nystrom revisited Kwangkang, the city to the east of Wuhan, where he once lived and preached. He met there local church leaders and some of his old acquaintances, and talked to orphans who had spent their childhood in an orphanage set up by the Covenant Mission of Sweden. He also went to a performance of local opera. In Peking, Rev. Nystrom attended and addressed the enlarged plenary session of the National Committee of the Protestant Churches in China for Self-Administration, preached at a church service and lectured at Yenching Union Theological Seminary. Rev. Nystrom also visited churches in Nanking, Shanghai, Hangchow and Wuhan, and had talks with Chinese pastors in these places.

15. Jehol Abolished

Communist Press—The 3rd session of the 1st Jehol Provincial People's Congress from December 26th to 29th (1955) resolves to adopt the decision of the NPC regarding the abolition of Jehol Province on December 31st. The province is to be divided among Hopei, Liaoning and the Inner Mongolian Autonomous Region. The rationale of the move is: "The present administrative system is no longer in keeping with the current situation of planned economic construction."

16. Red Strength, Fukien

Taipei, April 6—(UP)—Military spokesman Capt. Liu Hotuh today said "a slight increase" had been noted in the strength of Communist Chinese forces on the coast opposite Formosa. The situation was not viewed as serious. The Communists had fired 7,266 artillery shells against Kinmen (Quemoy) Island during the first three months of this year; 641 rounds had been fired against Matsu during the same period. During this time Communist Chinese vessels made

165 "vessel trips" near Quemoy. One hundred and eight were sighted near Matsu. The Communist Chinese Air Force flew 25 sorties near Quemoy and 16 near Matsu.

17. Accident Free

Paris, April 8—(AFP)—Not a single accident has occurred in China's civil aviation in the six years since liberation, said Radio Peking tonight. The Radio said that air passenger and freight transport now being handled is nine times as much as in 1950.

18. Muslim Thought

Karachi, April 9—(UP)—The Government of Pakistan plans to publish a comprehensive history of Muslim philosophy and its influence on world thinking. The book will be a detailed study of Muslim philosophy "in its various phases from the earliest to the modern times to put in proper perspective the significant role played by Muslim philosophy in shaping world thought." Seven of the nation's leading Islamic scholars already are at work on the project.

19. Loss of Face

Taipei, April 8—(Pan Asia)—Foreign diplomatic observers here view the recent Peking announcement that Communist China would follow Soviet Russia's new propaganda line by denouncing Josef Stalin, as tremendous loss of face for Red China in general and Mao Tse-tung in particular. One of them pointed out the article carried over Radio Peking last Thursday was actually a direct slap at Mao Tse-tung for policies he carried out during the Stalinist era. The article did not even mention "Chairman Mao" through its long rationalization of past Red Chinese "mistakes" although Mao has been acknowledged leader of the greatest "personality cult" now remaining in the Communist world.

Another observer is of the opinion that this latest development indicated complete subservience of the Chinese Communists to Russian direction. A third source which is usually well informed in behind Bamboo Curtain affairs hinted at the existence of under surface ill will between the Chinese Reds and their Soviet masters on the whole issue of Stalin defamation. The Red Chinese are angry over the fact that they were not consulted before and allowed to send Marshal Chu

Teh to the 20th Soviet Communist Party Congress equipped with a prepared speech in praise of Stalin. This placed Peking in the embarrassing position of not knowing what to say and being made the laughing stock of the whole world for not saying anything.

20. Temple Restored

Paris, April 10—(AFP)—After undergoing two years' renovation, the ancient Buddhist temple of Chengting, in Hopei—built in 586 AD—has been reopened, according to tonight's Peking radio. The temple is nationally famous for its huge bronze of the Chengting Bodhisattva towering 24 meters high. It is the biggest of numerous ancient pagodas and temples still standing in the county of Chengting, along the Peking-Hankow Railway.

21. Singapore Schools

Singapore, April 12—(Reuter)—The Legislative Assembly today adopted an education policy designed to give equal status to four languages in local schools, to teach pupils in their mother tongue, English, Chinese, Malay or Tamil Indian, and make another language compulsory. Eventually, this would lead to widespread bilingualism or even trilingualism. Revision of textbooks, would also assist the formation of a Malayan national spirit.

22. Pocket Dictionary

A concise English-Chinese Dictionary, with romanised spelling, as well as the characters, of the Chinese terms, has just been published by the Charles E. Tuttle Company, of Vermont, U.S.A. and of Tokyo. The author of the dictionary is Mr. James C. Quo, an experienced bilingual Chinese lexicographer, whose language services with the U.S. Army won him a citation in 1954. It is believed to be the first English-Chinese dictionary giving both the Chinese characters and romanised spelling (in standard Mandarin dialect) for over 10,000 most frequently used English words and expressions. The phonetic system is based on that devised by Wade and Giles, which has done good service hitherto, though Peking is now trying to popularise another method which will doubtless take a long time to establish itself. This system indicates the tones in the usual way by figures. Phonetically unnecessary diacritical marks have been omitted, but the unlauted "u" and the aspirate mark have been retained.

Particular emphasis has been given to the inclusion of modern military terms and of special words and expressions which have come into use recently. Where the English word has more than one meaning, the correct context has been shown in parentheses to prevent ambiguity. The appendices contain lists of numbers, months, days, seasons, times, weights and measures, family relations, names of the railways of China, important Chinese and world geographical names, and a list of common Chinese foods. The neat little brochure is selling in Japan for Yen 540.

23. Malaya Warning

Singapore, April 22 (UP)—In a joint pastoral note the Archbishop of Singapore and Malacca, Monsignor Michael Olcomendy, and the Bishop of Kuala Lumpur, Monsignor Dominic Vendargon and the Bishop of Penang, Monsignor Francis Chan, warned against "an insidious and militant type of materialism which constitutes the greatest heresy of our time. In Indo-China hundreds of thousands of people have undergone untold hardships only last year and fled at the risk of their lives, abandoning their homes and lands in order to be able to live as freemen. The fruits of Communism include terrorism, murder, destruction, hatred, class warfare, massacre, detention, imprisonment and religious persecution. Religion and Communism are incompatible."

24. Fewer Students Leaving

Singapore, April 23 (Reuter)—A record of 875 Red China-bound passengers from Singapore and Malaya today left aboard the Royal Inter-ocean liner Tjiwangi. Fifty per cent of the passengers were domestic servants, either not returning or visiting families on the China mainland. There was a noticeably small quota of about 80 Chinese students. A representative of the ship's agents said in recent months there had been a heavy demand for passages from domestic servants and very little from Chinese students.

25. Communist Infiltration

Singapore, April 23 (AFP)—Singapore's Communists have succeeded in infiltrating into many "front" organisations and even into the Legislative Assembly, the Director of the Special Branch, Mr. A. E. C. Blades, said last week. They have not only infiltrated into organisations of students, workers, social and cultural societies, but have also extended

their influence into the political parties and the Assembly. He pointed out that an increasing number of organisations have become "mouthpieces" for the outlawed Communist Party. The Communists had gained the greatest success in Chinese organisations. Many Chinese are attracted to Communism out of loyalty to their homeland, rather than any profound political conviction. The Malays, who have no such background, are not so easily swayed, he pointed out.

26. Ho Chien Dead

Taipei, April 27—(AP)—General Ho Chien, 69, Governor of Hunan from 1929 to 1937 died yesterday after a long illness. He was accused by the Communists of having ordered the execution of Mao Tse-tung's first wife, who had been arrested in Hunan on charges of subversive activity, while he was governor.

27. New Railway

Paris, May 3 (AFP)—Radio Peking reported today that work had started on a 340-km railway linking Chungking with Kweiyang. The northern terminal of the railway would link up with the Chengtu-Chungking line and the southern terminal with the Kweichow-Kwangsi line.

28. Must Purchase Bonds

Chinese firms here and in Macao that are trading with the mainland are required to subscribe to Communist government bonds to the extent of 10-15% of each transaction, said a Chinese report. The firms concerned have no choice but to comply or they would lose the privilege of handling exports to the mainland. Chinese companies handling mainland native produce in Hongkong and Macao are similarly required to buy government bonds, but in their case the basis of assessment is their listed capitalization. Thus far, retail shops handling such items have not been approached for subscription to Chinese Communist bonds. (HK Standard, 4/14/56)

29. Cargo Service to Red China

London, April 26 (Reuter).—The Peninsular and Oriental Steam Navigation Co. (P & O) will begin a regular scheduled cargo service to Red China in June, a company spokesman said today. Four fast motor cargo vessels will terminate their service in Shanghai while other boats will stop there during voyages in the area.

Lay Apostolate

By Thomas S. Walsh, M.M.

(This, and other articles by Maryknollers which will be printed in future issues, is taken from "Lima Methods Conference of The Maryknoll Fathers", a book giving the proceedings of the conference held in Lima, Peru, August 1954. Mission problems are found everywhere. Ideas and methods from South America can be useful information for us in Asia. Editor)

FEW human beings escape from narrowness of view. Even the missionary inspired with his zeal to further the world-wide mission of the Church too easily takes a narrow limited view of his goal and of the means of arriving at it. It is easy for them to fall into the attitude of a pastor in the homeland who is satisfied when he sees a goodly number of people filling the pews of his church on Sunday and the altar rail frequented by a fair proportion of those attending Mass. He is not too much concerned about those who should be there and aren't, the lapsed Catholics, and even less concerned about those who are completely separated or alienated from the Church. Nor is he too much concerned about the quality of the Catholic life led by the more or less faithful Church goers. He is not inclined to ask himself: "How effectively am I teaching and preaching the Gospel? Are my people living the Gospel, are they practicing love of God and love of neighbor in their daily lives?"

Even when the missionary has a sufficiently broad view of the nature and purpose of his mission he is apt to take much too narrow a view of what he can do and should do to carry it out. The tendency, of course, is to seek simple "one shot" solutions. One missionary may think that if he can improve the economic situation of his people by such means as credit unions and co-operatives he has his whole problem solved whereas he has no more than made a beginning. Another may think

that if he can get a parochial school with Sisters as teachers the future of his parish is assured; given time for a generation or two of children to pass through his school the whole parish will be transformed. Actually much more is needed. The parochial school can never be more than one of the various instruments required to work the desired transformation.

I want to bring to your attention certain passages of the Pre-lenten message addressed by Pope Pius XII from his sick bed to the pastors and Lenten preachers of Rome. The message has great significance for us and indicates very clearly some of the lines along which we must work.

Two questions were posed by the Pope for the guidance of the priests in Rome. For how many people and families in the parish is Christ a living reality? How many pray to Him, nourish themselves with Him, live by and through Him?

"True," he said, "all believe more or less after a fashion. Very many have been baptized, and have made First Communion also. They have been married in church and want to have, in God's good time, the Last Sacraments and a church burial.

"But it is undeniable that outside a group, more or less numerous, of fervent Catholics, you have the simply well-disposed, the indifferent, and even the hostile.

"Since We ourselves are in constant anxiety over this, We can well imagine your own interior anguish: How to reach all in your apostolate: How to find for all the opportunity of availing themselves of the sources of life?

"You, yourselves, seeing your insufficiency in the face of the demands of an apostolate ever more vast, ever more complex, perhaps murmur sadly the Divine Master's lament: 'The harvest indeed is abundant, but the laborers are few' (*Matt. 9:37*).

"We are a few priests who do not stop working, and do not rest; but what can we do? How is it possible to be mediators between God and the thousands of souls entrusted to our care?

"And how can we go into certain 'zones' spiritually more backward, if our presence there would arouse, we do not say hostility, but wonder in those very souls we are seeking? And yet, even in these circumstances, you do not cease being pastors of all the souls who live in your parish. You cannot lie down at night in peace, unless you can say with humility and sincerity of heart: 'Lord, today I have done everything that depended upon me for the salvation of souls.'

"Yet we know, dear sons, that you can reach every soul, even the most distant, the most remote and the most obstinate, by your prayers and sacrifices for them. We fully appreciate—and how could it be otherwise?—the very efficacious influence of these spiritual arms. But in the present economy of salvation the distressing problem remains: 'How shall they believe Him of whom they have not heard? And how shall they hear without a preacher?' (*Rom. 10:14*.)

"From this there naturally follows, dear sons, the necessity of obtaining help, of finding collaborators capable of multiplying your strength and capacity, ready to supply for you where you do not succeed in penetrating. Hence the great importance of the apostolate of the laity which, as you yourselves know from your own experience, can become a powerful source of good.

"Even today Our Lord succors His Church in her necessities; and just as here and there real missionary territories develop near the campaniles of our churches, so there is reason to thank God for the increasing

number of the laity who 'have a call' to sanctity and to the apostolate; so that it is not difficult at present to find generous souls enrolled in Catholic organizations, or others who, although not members of organizations, are however equally ready to assist the priest in his care of souls.

"Therefore, it is necessary to find these souls in order to use them after they have been solidly trained. Find out how many there are, where they are, what they are capable of doing, where they may be effectively employed. Once auxiliaries have been found and known, they must be trained. And here it is necessary to observe that the time spent in preparing collaborators is not time lost.

"Then you must actually use them. Some will point out to you particular material and spiritual needs; others will open for you the doors of a soul closed to any priestly contact; there are those who in your name will carry help to the poor who will visit the sick or share in some sorrow or some joy.

"You need help in teaching catechism to the children, the apostolate must be exercised in factories, in schools, in large apartment houses not only by one's presence, but also by one's actions; there must be someone to initiate and bring into action, under your guidance and with your blessing, a band of 'lay missionaries.'

"Be exacting in pointing out their goals to them and be constant in encouraging them toward their realization.

"As is clear, they will not have to give orders, but neither may they be reduced to merely carrying out orders. Therefore, leave them sufficient scope for developing a spirit of eager and fruitful initiative; this will also make them happier, more alert and ready to collaborate with you."

Thus does our Holy Father emphasize the need and the value of the Lay Apostolate. The Lay Apostolate offers many problems and difficulties and cannot be used effectively without major effort on the part of the missionary together with a certain amount of imagination. Because of the very fact that it is not easy to cope with it, we may be inclined to minimize the importance of the Lay Apostolate and evade its use. We must remember that it is the Holy Father himself who emphasizes the great value of the Lay Apostolate and insists that we make use of it.

Home Study Course: Drawing Inquiries

WHEN the mail is assorted at the headquarters of the Paulist Fathers in New York, a sizeable proportion is from non-Catholics seeking religious instruction by mail.

A postcard comes from a telephone operator who read a pamphlet she found in the subway on her way to work. The pamphlet answered quite a few of her questions about the Catholic religion and it contained a business reply card which made it easy for her to learn more about the Catholic faith. A letter comes from a housewife who subscribes to "Workbasket" or a young soldier who reads "The Army Times." Each of these saw an ad which began: "Are you seeking peace of mind?"—and offered a free correspondence course in the Catholic religion.

This mail is given individual attention by a devoted, efficient group of Catholic girls who work under the direction of Father Edward Peters. From the first inquiry, through the various lessons—and with frequent questions on difficult points—every applicant is guided to a deeper appreciation of Christ's truth. Later, the persevering inquirer is put in touch with the nearest Catholic priest and is prepared for reception into the Church.

Behind this ever-growing volume of inquiries is the apostolic work of two laymen: One of them, Mr. Alfred Johnson, explains how they attract applications for the Home Study Course in Catholic Teaching.

That convert-making does not lie exclusively within the province of the clergy will be seen in the ensuing account of how two laymen are bringing in hundreds of inquiries about the Catholic Faith.

My interest in convert work was first aroused as a result of seeing other Catholic men leaving Catholic magazines and pamphlets in public places. Trying it on a small scale myself and observing people pick up and read the pamphlets, I was soon convinced of the great opportunities offered by this type of apostolic work. It became only too evident that countless numbers of our fellow Americans, with little or no religion, are glad of the chance to read even a small pamphlet which will help to bring them closer to God.

Furthermore, as a business man, I thought to myself: "There should be some way in which the effectiveness of this work can be checked." Thus was conceived the idea of putting a detachable business reply card on the back cover of a pamphlet, with the aim of getting the non-Catholic reader to send in the card for further information or for a free correspondence course in the Catholic religion.

Interested But Timorous

Obviously, the strategy used in offering the course is to appeal to many well-disposed non-Catholics who lack the initiative to make a personal inquiry regarding the Faith. Some of these good people are reluctant to talk to a priest or even a layman about the Catholic religion. The free correspondence course acts as our entering wedge, because the inquirer can obtain authentic information through the privacy of the mail without any embarrassment or obligation.

During the past seven or eight years I have tried many different kinds of pamphlets, always tabulating the results. By actual

count I have found the most effective pamphlet to be *Come Back Home*, specially written for us by Father Hurley of the Paulist Fathers. This famous pamphlet is slanted toward the non-Catholic mind and explains in plain language why ours is the One True Faith. The "clincher" at the end is the detachable reply card offering the free correspondence course.

It is a fundamental principle in business advertising that after convincing your prospect you must move him to action. We found the same idea to be applicable to our religious advertising. Tests with other pamphlets showed that few people will take any further action, even though they agree with the statements contained therein. The perforated reply card on the back cover of the pamphlet overcame this obstacle by making it easy for the reader to get further information. All he has to do is fill in his name and address on the card and mail it; he does not even need a stamp. Upon receipt of this card, the Paulist Fathers enroll him in their free correspondence course.

Percentage of Returns

The pamphlet *Come Back Home*, sold at a very reasonable price by the Paulist Press, has produced an unusually large number of enrollments in proportion to the number of pamphlets distributed. Results from this pamphlet average around 2 or 3%, in some cases as high as 4%; that is, for every 1,000 pamphlets distributed, about 30 reply cards are received applying for the course. Any advertising man will vouch for the fact that even 1% is considered a good return for "buckshot" advertising of this kind. My personal output is over 15,000 pamphlets per year, resulting in about 600 applications.

Upon completion of the course of six lessons, conducted by Rev. Edward H. Peters, C.S.P., the pupil receives a certificate. The local priest in the area where the pupil resides is then notified to that effect, so that the prospective convert can be followed up by whatever means is deemed advisable. The Legion of Mary is ideally suited for this kind of follow-up.

Owing to the difficulties involved in keeping up a continuous correspondence with

the pupils, it is impossible to give an exact figure as to the number of converts received into the Church as a result of the correspondence course. Some pupils drop out for personal reasons after a few lessons; others continue at some Catholic information center or with private instruction and are eventually baptized. Even though some pupils do not complete the course, we feel gratified in having placed at least one piece of Catholic literature in their hands. Many interesting and touching letters are received from pupils. The general tenor of some of the letters runs like this: "I'd have been a Catholic long ago if somebody had only asked me!"

Early in 1954, I teamed up with Mr. John B. Baxter of New York, an outstanding Catholic layman, who has been a zealous pamphlet distributor for over twenty years. Pooling of our efforts necessitated greater facilities for handling all the applications for home study instruction, and at this time the Paulist Fathers came to our rescue by graciously consenting to instruct at their own expense all the inquiries or "leads" we were able to bring in. The Paulist League defrays expenses in connection with this home study course.

Our work in this direction also includes: (1) promotion of this apostolate among others of our acquaintance; (2) giving talks on pamphlet distribution to Catholic laymen's groups such as Legion of Mary, Holy Name, K. of C.; (3) corresponding with laymen in other cities to get them interested in distributing.

Convert-making by means of these special pamphlets has been highly successful in cities like New York and other metropolitan areas where there are well organized groups of zealous distributors. All reply cards are coded by means of small, inconspicuous letters in the margin, and the Paulist Instruction Center keeps a tabulation showing the exact number of returns from the pamphlet distribution of every individual and organization.

Wise Distribution

It should be pointed out that these pamphlets are not distributed indiscriminately or scattered around haphazardly. In order to get maximum results, distributors must follow the rules set forth by Baxter and Johnson,

based on their many years' experience in distributing and checking the results. Printed instruction sheets are given to all new distributors and are included free in all orders for the pamphlet *Come Back Home*.

Our method might be called the indirect approach. If you hand a person a pamphlet, he could become annoyed with you and with the cause you are promoting. However, if the person picks up the pamphlet himself, he acts on his own initiative and can perhaps give the pamphlet a less emotional reading on its own merits. Therefore, we say leave the pamphlets around casually in public places where they will be picked up by the curious passersby. Such places include railroad stations, subways, buses, hotels, restaurants, libraries, office buildings, factories, telephone booths, and many other places too numerous to mention.

Some of the high points of our method involve such instructions as: Drop the pamphlet as though discarding an old circular. Be nonchalant. Place pamphlets in locations where they will be seen and picked up quickly. Spread pamphlets far apart to avoid making your plan obvious. Say a little prayer with each pamphlet that it will have a good influence on some uninformed or misguided soul.

There are also some important "Don'ts" such as: Don't hand pamphlets to strangers. Don't put pamphlets where they will be blown away or fall to the floor or otherwise go to waste. Don't put pamphlets in places where they will be picked up by porters or attendants. Don't leave pamphlets in Catholic churches or other places patronized mostly by Catholics; these pamphlets are intended for non-Catholics. Don't put pamphlets in letter slots, parked cars, or places where people would have cause for irritation. Don't antagonize non-Catholics.

It would appear from the foregoing that the average Catholic can participate in this method of convert work. Very little time or

effort is required. Just carry a few pamphlets with you every day and leave them where they will be picked up. Anyone can do it—young and old, men and women.

Classified Ads

Another phase of our work consists in running small classified ads in various publications in order to reach those who are outside the range of our pamphlets. The ad is usually worded something like this:

"Are you seeking peace of mind?
You can find it in the Catholic religion!
A free correspondence course, conducted by the Paulist Fathers, is offered to those who would like to know what the Catholic Church really teaches. Address: Paulist Information Center, Dept. X, 2 Columbus Avenue, New York 23, N.Y."

Among the media currently being used are *Coronet*, *Saturday Review*, *Army Times*, *Grit*, *Workbasket*, and the national edition of *New York Sunday News* and *Mirror*. Subsidized jointly by Baxter and Johnson, a monthly expenditure of about \$150 brings in between 100 and 125 enrollments per month.

As a result of both ads and reply cards during the period from March to October, 1954, over 500 people were enrolled in the course conducted by Rev. Maurice Fitzgerald, C.S.P., at the Paulist Information Center in Chicago.

From the inception of the new correspondence course at the Paulist headquarters in New York in November, 1954, through the 12-month period ending in October, 1955, over 2,000 applications have been received.

It is difficult to refrain from repeating what has been said many times before—"Thousands are just waiting to be asked." If only some more laymen would get busy and ask them . . . by means of pamphlets!

The Paulist News,
January, 1956.

Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the Word of Truth.

(2 Tim, 2, 15)

NOTES AND INFORMATION

1. Development of Hierarchy

ROME, March 25, 1956, (AIF)—There are 113 bishops of African or Asiatic race in those countries of Africa and Asia that are dependent upon the Sacred Congregation "de Propaganda Fide." (This figure refers to bishops of the Latin Rite only.) At the time of the election of His Holiness Pope Pius XII there were only 25. There were none at the time of the election of His Holiness Pope Pius XI in 1922. Thus it was Pope Pius XI who inaugurated this prodigious development of the native hierarchies in mission lands and his successor Pope Pius XII continued and hastened it yet more. Just as Pius XI personally consecrated the first Chinese bishops so Pius XII, in 1939, personally conferred episcopal consecration upon the first two African bishops.

The following table shows the number of Latin Rite bishops in Asia and Africa in

1939 and in 1956.

	March 1, 1939	March 1, 1956
Asia (total)	25	100
India	7	33
Ceylon	0	3
Burma	0	2
Malacca	0	2
Siam	0	2
Vietnam	3	9
Korea	0	3
Japan	2	9
Formosa	0	1
Indonesia	0	3
China	13	33 (*)
Africa (total)	0	13
Asia and Africa combined	25	113

(*) six of the 33 Chinese bishops are now in Formosa.

2. English Advertising Campaign

LONDON, February 27 (NC)—A London priest's idea of offering Catholicism to the general public through ordinary advertisements in the national newspapers has in two years become one of the greatest single means of bringing this country back to its old Faith. Father Michael O'Connor set out on his project with two helpers, working at a couple of tables in the library of the Catholic Missionary Society, a small group of priests devoted to the conversion of Britain. As the project begins its third year, it has resulted in 36,524 requests for the free mail course on the Faith which the advertisements offer. Groping into the dark corners where the light of Catholicism cannot otherwise penetrate, the

notices have so far resulted in the enrollment of 20,478 people for regular mailed instructions on the Faith. Non-Catholics now under direct instruction by priests number 1,500. Another 436 have already been received into the Church.

These are not tremendous figures. But for everyone under instruction, thousands more have perhaps for the first time in their lives shown a serious interest in the matter. Each has received a brief, simple outline of what Catholics believe. Father O'Connor and his helpers—now a fulltime staff of nine—are convinced that many seeds have been planted that will slowly take root. The Church in England and Wales usually claims

a round sum of about 10,000 converts a year among 40,000,000 non-Catholics. These converts are generally people who have come into direct contact with the Church through marriage, relations or friends. The 436 won by the Catholic Inquiry Center have been plucked out of the absolute dark. Some in their first letters have told Father O'Connor that they did not even know that the Catholic Church existed in this country.

The leaflets to inquirers—half a million sealed letters have been sent out by the center so far—give an easy outline of Catholicism.

3. *Lay Initiative Needed*

BASUTOLAND, March 9 (NC)—Archbishop Hurley, of Durban, today reminded African Catholic undergraduates: "It is not enough to deplore the failure of others and proclaim with smug self-righteousness that, if politicians and economists would only apply the Gospel or the papal encyclicals, all would be well. It is the task of the Catholic thinker to make the Gospel and the papal teachings look like realizable, practical solutions of today's problems.

"You may object that most Catholic thinking is done by its professionals, the priests; that the layman must sit in the pew and be taught. This conception of the layman is a false one. Certainly he does not by his office share in the hierarchical teaching authority. However, he can be invited by the hierarchy to help, as in the case of Catholic teachers, professors and catechists. Moreover, as a member of Christ, if he is gifted with intellectual ability, he should place it at the service of the Master and help in the work of Redemption by contributing Christian thought to the sanctification of the world. His thought can be literary, scientific, social,

They go no further. If, after agreeing to receive them, an inquirer asks for further information, he is put in contact with the nearest priest. There is no charge for the pamphlets. Cost of the advertisements and the center depend on donations from the Catholic public, largely through a system of "promoters" who make regular small offerings and collect similar offerings from others. About 10,000 promoters are enlisted at present. Nearly a third of them live outside England, mostly in Ireland. Personal contact cards are also supplied for Catholics to give to non-Catholics to introduce them to the center.

historical, philosophical, theological; the category does not matter. The important thing is that it be honest, of good quality and Christian.

"Another difficulty may be raised: It is not easy as a Catholic thinker to steer a safe course between the myriad heresies and errors condemned by the Church. One of the safest ways to notoriety, it is contended, is to attempt some independent thought in matters affecting the Church. The Index is waiting for you. True enough, the Index has quite a collection of famous names on its pages, but there is a genuine safeguard—humility. The Catholic thinker who is filled with reverence for the Church, who saturates himself with its teaching, who seeks advice and criticism, and labors for the love of Christ whose Church he serves, will not go far wrong. He must have the courage to speak the truth now—unexpected and perhaps unwelcome truth. But what he says must be marked by the two great Christian virtues, charity and humility, the best preservatives of spiritual integrity and the finest preparation for the Beatific Vision, which is the final destiny of the human mind."

4. *Ancient Corinth*

CORINTH, Greece, March 10 (NC)—Ancient Corinth, to which the Apostle Paul addressed two Epistles, is no longer famous as a trading center. Today its inhabitants are few and many of them are archaeologists searching among its ruins. It

was in this ancient city that St. Paul wrote his Epistle to the Romans. But the few Christians permanently living here now are members of the schismatic Orthodox Church. There is no Catholic chapel in either the ancient or the new city of Corinth. Formerly

Corinth was a thriving international port city of 200,000 people. Its chief export was the currant crop. The name "currant" is derived from the name of this city. In our time the town of Patras on the coast has taken over the bulk of Corinth's trade and this city is now merely a fifth-rate port. The land around the city is neglected and economically depressed. With right care and intensive cultivation, the land could be made fruitful.

Another pillar of former Corinthian prosperity was its military importance. Large garrisons were stationed here under the Romans, the Byzantines, the Venetians and the Turks in succession. Large fortifications remain from these times. The decline of the city began with the emancipation of Greece from Turkish domination in 1832. Corinth is principally known in the popular mind as a cosmopolitan, wide-open town. This reputation goes back to classical times. When

St. Paul preached here about the year 55, he took the Christian converts to task for compromising with pagan moral laxities of their town fellows. Corinthians today remember that point in his letter to them.

The place now called Corinth is not on the site of the ancient city. Modern Corinth stands by the gulf at a point where a magnificent Roman road was built from ancient Corinth to its port. The only thing to recommend the new city is the magnificent view of the cliffs and mountains across the water. In this poverty stricken town of 18,000 there is little business activity. The hurricane of 1928 seems to have fatally damaged business initiative. The old city of Corinth is about six miles from the present city. The only workers there are the archaeologists who have arranged the best of Corinthian statuary in the halls and arcades of the museum.

5. Culture and Religion

VATICAN CITY, March 10 (N.C.) — Religion is independent of culture, but every true culture is bound to religion and suffers without it, His Holiness Pope Pius XII told members of the International Union of Archaeological Institutes. The Holy Father's address to the Union was a development of the ideas the Pontiff had expressed in speaking to delegates attending the 10th International Congress of Historical Sciences last September. At that time His Holiness said "the Catholic Church is not identified with any one culture. Her essence forbids it. She is ready, however, to enter into relations with all cultures." The reason for this attitude, the Pontiff continued, stems from the radical independence of religion from culture.

The Church's Divine Founder, the Holy Father told the archaeologists, "did not give her a mandate with any cultural purpose. The end which Christ assigned to her is strictly religious . . . The Church can never lose sight of this strictly religious, supernatural end. The meaning of all her activities down to the last canon of her code (of law) can only be to concur with that end directly or indirectly. But, history asks if the men

of the Church in times past did not allow themselves to become engrossed in humanism to the partial detriment of the Church's principal purpose. The conflict between religion and culture in that important moment of history (around 1500) helped to emphasize the radical independence of the Church from the activities and the values of culture. Today one would no longer dare accuse the Church of showing herself hostile to culture. The Church, however, is convinced that humanity esteems and seeks in her, above all, her religious and moral resources.

"In the great civilizations which scientific research has brought to light, culture was always organically bound to religion. There was no sound cultural evolution without an approximate balance between material progress and the progress of moral and spiritual values. Every deviation in cultural evolution has its cause deep in the furrow which has been cut between these two factors. There was never a people without a religion. Cultural decadence is habitually preceded by a decadence of religious life. If then religion is radically independent of the forms and degrees of culture, a culture which wishes to be authentic, sound and durable seeks an

intimate relation with religion. The perfect Christian is also a perfect man, just as there was no one more completely man than the God-man, Jesus Christ Himself.

"Although the Church is independent of culture, in carrying out her mission she has had a profound cultural influence through the Holy Sacrifice of the Mass, the education of people to Christian civilization and her charitable and social accomplishments. From the beginning the Church has instilled certain principles into humanity, quietly but durably, influencing cultural life and profoundly modifying it from within. She struck the

ancient practice of slavery at its roots long before it was possible to suppress it as an economic and social institution. Christian doctrine extended itself to the philosophy of government and public power, to the right of private property, to marriage and even to the religious motivations of thought and will. The Church which made these principles triumph contributed therefore to the development of Western culture. These principles, which the Church has transmitted and kept alive, are Western culture's soul. Western culture will maintain itself and bear fruit insofar as it remains faithful to them and as long as it does not lose its soul."

6. *Family Life Convention*

BOSTON, March 14 (NC)—All the myriad facets of Catholic home life, it seemed, were brought up for thorough discussion at the three-day National Catholic Conference on Family Life convention here. The so-called ticklish subjects were discussed freely, frankly and openly. There were no punches pulled by those who discussed the parents' share of blame in the juvenile delinquency problem. Reasons for break-ups in the home were threshed out. Working mothers came in for a verbal spanking. And fathers who neglect to fill their role as head of the house were severely criticized.

The question about what age sex training for a child should be started was answered. Mother M. Bernice Rice of the College of New Rochelle, said it should begin at the age of four or six, not 14 or 16, and continue until marriage. "A little healthy neglect, especially of the first child, should be recommended to young couples," Mother Rice said. She explained that was the way to curb jealousy in a child when another comes to bless the home. She said that "too often the tendency toward jealousy is not corrected and carries over into an unhappy maladjusted childhood and youth. It paves the way for a marriage that will inevitably bring unhappiness, sorrow and hardship."

Married life cannot be lived successfully according to a plan fashioned by the married persons themselves, Father Garrett F. Barry, O.M.I., of Washington, told the delegates. He explained: "God has His own plan for

marriage. That plan must be faithfully traced within each marriage if success and holiness are to be achieved. It is a truism in Catholic thought that it takes three to make a marriage." He claimed that marriages do not reach the civil courts for dissolution until first they have been morally dissolved by the persons themselves.

Dr. John A. Cavanagh, Washington psychiatrist, discussed frustration as a hidden cause for divorce. He said to a large extent man has abandoned his position as head of the family because he is helped by his working wife. She takes over active direction of the family and raising the children, who are deprived of parental discipline. In such a situation, he added, the woman becomes dominant and her need for dependency and passivity are frustrated.

A somewhat startling situation was disclosed by Brother Gerald J. Schnepf, S.M., of St. Mary's University, San Antonio, Texas. He disclosed that some 15,000 high school children were asked to list complaints against their parents. In the upper 20 per cent, these three complaints were predominant: 1. inability to discuss personal problems with parents; 2. failure of parents to accept them as responsible persons, and 3. refusal of parents to discuss sex. Brother Schnepf prescribed: "A wholesome parent-child relationship, begun even before the child is born and continued throughout life, is the best program for parents to follow if they wish to prepare children adequately for God".

Alexander A. Schneiders, psychology professor at Fordham University, left this observation with the delegates: "Sometimes one gets the impression that pious preaching about what marriage should be is offered as a substitute for a realistic approach to the basic problem of marriage, which is essentially one of human adjustment and mental health. It is somewhat like the overly pious attitude that many persons take toward sex, in which the holiness and sanctity of sexual relationships are emphasized with small regard for the tremendously complicated problem forced upon men and women by social attitudes,

powerful impulses that hunger for expression, cultural taboos and the like. There is no question regarding the good intent of such utterances, but unless the advice and exhortations are fitted carefully into the total framework of the sexual and marital problem, they do more harm than good." The professor said that the six major obstacles to a happy marriage have been summed up as follows: 1. the sex block; 2. a stereotyped concept of the other sex; 3. refusal to share failures; 4. religious differences; 5. attachment to mother, and 6. refusal to share life.

7. 'Great Jewish Tradition'

BOSTON, March 14 (NC)—Archbishop Richard J. Cushing of Boston declared that Christians "cannot be worthy" of their own tradition unless they "are acquainted with the great Jewish tradition from which so much of it derives. It has been a tragedy for many centuries that Christians and Jews have had so little to say to each other on the grounds of their common inheritance. The Old Testament and the New meet in the person of the Christ. Christ is the bridge between Jewish and Christian beliefs.

"We cannot be worthy of our Christian traditions unless we are acquainted with the

great Jewish tradition from which so much of it derives. As we form more and more bonds of understanding of the great common heritage which unites us, we shall make increasingly impossible any tension or difficulty between Christians and the people of Abraham, of David, of Mary and of Christ. Our prayer must be, then, for understanding. It is Almighty God Who gives the grace of faith to the heart which is open to receive it. It is our task to open the hearts of others by the opening to them of our own hearts. In heart and mind alike, we must reach out to our Jewish brothers as they in turn reach out to seek the Messiah."

8. World's Religious

PARIS, April 16 (NC)—World membership of Catholic religious orders and congregations is more than a million, according to a survey published here by International Catholic News. Religious communities of men have 180,443 members in 17,922 houses in all parts of the world; there are 886,259 Sisters in 72,342 convents. The United States, which has 7.1 per cent of the world's Catholic population, has 17.4 per cent of the world's Religious. There are 18,097 religious priests, 8,752 Brothers and 158,069 Sisters in the U.S.

Statistics published in the magazine Catholic Life reveal that since the first re-

ligious community for men was founded in the 6th century, there have been 7,786,476 priests and Brothers who belonged to the different congregations and orders. More than half of this number—4,048,148—have been Benedictines. Since their establishment at different times, there have been 990,445 Cistercians, 823,426 Franciscans, 532,536 Conventuals, 392,830 Augustinians, 297,088 Capuchins, 203,928 Jesuits and 192,568 Dominicans. More than 16 millions boys and girls are currently being educated in more than 140,000 Catholic schools throughout the world. Nearly ten million people are being aided by 30,649 Catholic welfare institutions, including hospitals, homes for the aged and orphanages.

Religio-Social Group Work

By Robert E. Kearns, M.M. (Peru)

WE define Religio-Social Group Work as social activity undertaken by a group for a religious motive and with a religious object in view. It is the apostolate of the laity. Because it is an apostolate it very much concerns the priest. It concerns him not only because he is interested in the work of Our Lord and the salvation of souls but because the laity need him. They need him to form them, to guide them and to sustain them in the apostolate.

How does such a group come into being? A priest realizes the need for a more dynamic faith among his people. There are many living in sin; religion is no longer a vital factor in the home, in the school nor in the workshop; workers are being exploited. He is so occupied in the daily administration of his parish that he cannot dedicate the necessary time to the correction of these evils. The answer to his problem lies in Religio-Social Group Work, the lay apostolate.

The principal objectives of Religio-Social Group Work can be summed up in five general points. They are: 1—Religious culture; 2—sanctification of Holy Days; 3—salvation of the Christian family; 4—social justice; 5—responsibility for the common good. These points refer to Church, family and work.

To begin Religio-Social Group Work *lay leaders* are essential. The priest should look for two *characteristics*. The first is generosity and the second is that the person chosen should be typical of the work in which

he is to take part. The lay leader must be generous with his time, generous in thought and generous with his words. He should be typical of the people with whom he will work, to be better able to see, to judge and to act on the problems which he will encounter.

The number of lay leaders is important. The primary group should not be less than three or four and not more than six to eight. The priest must realize that if he expects to have good lay leaders he must give each one personal attention which would be difficult if the group were large.

The entire program is based on the *spiritual development of the lay leaders*. Lay leaders are lay people doing apostolic work. They have two duties to fulfill. The first is their own personal sanctification. The second is the sanctification and salvation of their fellow men. These two ideals are realized through the Leader's Meetings which are training in themselves. It is a formation through action. The inquiries the leaders make and the action resulting from them, train them in responsibility, open their eyes to the plight of their neighbors, gives them sympathy for all men, which develops into affection. Gradually they see how Our Lord loves the very people with whom they live and work and how He wants them to be truly happy. They begin to realize that in working for these people they are following God's plan, that they are continuing the work of redemption for which He came on earth and died, that they are really working for Him, being His apostles. They begin to see Christ in their neighbors. Their love for their fellow men

becomes spiritualized and absolutely independent of ways and characters. There you have the lay leader, an apostle working for Our Divine Lord for whom he has a real, personal love, loving and serving others out of love for Him.

Before the Leader's Meeting each week, the leader in charge of the Gospel Story Inquiry is expected to prepare his reading with the priest beforehand in order to derive the full meaning from the text, to direct the question period of the assembled leaders and to help them arrive at a practical application of what was read.

There are two reasons for this preparation with the priest. The leaders themselves do not have the knowledge nor the training required to draw out the full meaning of the Gospel text. Secondly, they need the priest for their own spiritual formation. These leaders have set out in the apostolate full of enthusiasm. They are met with ridicule, with veiled and open insults. They are misjudged and criticized and found fault with. Obstacles are placed in their way. It is obvious that each leader is in continual need of encouragement and inspiration. Together with this we have the personal weaknesses of each leader to be combated, shyness, oversensitiveness, a sharp tongue, discouragement and perhaps a lack of perseverance.

The best solution is to have the leaders take the Gospel Story Inquiry by turn. Then, each week, before the regular meeting the leader in question should have a definite appointment with the priest. These visits, in order not to arouse the jealousy of others, should last a definite time. An hour is sufficient.

The first thing to do is to prepare the Gospel story. It is not just a matter of helping the leader to grasp the meaning of the text. More important is the application of it to the life of the leaders themselves and the people among whom they will work.

After this the leader should be given the opportunity to speak of his own problems and difficulties. The troubles presented give the priest an opening for help and formation, which is the most important part of the visit.

Finally, the priest must get across to each

leader some formative ideas. A leader's development consists in having assimilated certain principles, ideas and ideals, and making them the substance of his life. It is a gradual growth. It depends to a great extent on the person's intelligence, training and spiritual background, on the graces each one receives and the way each corresponds with these graces. Each one needs individual formation.

The persons chosen to be lay leaders should be asked to meet at a fixed time for the *Introductory Meeting*. The priest himself should direct this first gathering. He will tell the assembled leaders of the work he would like to accomplish and the methods to be used in its development. He should make it clear to all that although it will be a lay activity everything will be under the direction of the priest in charge. He will then invite them to the Leader's Meeting.

The Leader's Meetings have a definite object in view. They must: 1—Form, train and help the leaders to live themselves the life of good practicing Catholics in the environment in which they live, work and take their leisure; 2—to form, train and help all the members of the group for which each leader will be responsible; 3—to influence themselves and to train their group members to influence the life of the people with whom they come in contact and thus transform the environment of home and district, the work and leisure of all.

Each meeting follows a strict outline in order to better achieve its purpose. There are: 1—Prayers and Gospel inquiry; 2—minutes and review of influences; 3—social inquiry; 4—notices and work of the week.

The entire meeting is directed by the leader and not by the chaplain. The priest in charge must always recall that he is training lay leaders. They must do the work. They must do the thinking and acting and decision making.

The Gospel story should be a discussion in which all the leaders take part. They should express their observations and make comments on the passage they have studied before hand.

The minutes and review of influence should be short and deal only with essentials.

The minutes of the previous meeting are read. The review of influence consists of: 1—A review of the decisions made in the last meeting and the extent of the leader's work, influence and conquest; 2—the leader's action, a report on his own and his group's action in home and district, work and leisure; 3—the facts of the week which include remarks, incidents, attitudes and anything else which would reflect the life, outlook or needs of the people among whom they work. They should be discussed and any possible or necessary action decided upon; 4—section activities include any special activities ordered by the central organization.

The entire meeting is geared for formation and action. The leaders must see, judge and act on their lives and on that of the people with whom they live and work. They must examine and observe through real facts and examples the actual situation in regard to a given aspect of each person's life.

Notices and work of the week include the various jobs and responsibilities which are indicated and settled.

We now come to the *expansion of the work*. Among the first duties of all the leaders is to note the name, address, occupation and any other information available of all the people in the district where they are assigned and among whom they are to work. From this list each leader is to contact two or three of the more likely looking prospects to continue the work. Each leader must make a point of meeting them, and winning their confidence and friendship. Having done this he will have no difficulty discussing with them the problems they are dealing with, getting facts from them, asking their opinions and passing on to them the ideas they themselves are getting from the Leader's Meetings. The work of influence has begun.

Once all the leaders have contacted groups they should have a meeting of these teams which should be directed in the same way as the Leader's Meeting. The work is then down to the level of the people where policies decided upon are put into action. The leaders, their groups, and the people with whom they come in contact are now putting into practice the policies of the Religio-Social

Group. The organization which has been set up is now functioning in a small way and must now expand in a more dynamic way to influence as many people as possible.

Up to this point we have discussed individual lay leaders. There is also a highly effective organization within the framework of Religio-Social Group Work which has to do with the Christian family. It is called the Christian Family Movement. It offers to all families the means of preserving their faith and also of spreading it to others. Each family encourages, inspires and supports each other in a widespread working unity. It lives on action and works toward a deep change. Its purpose is to restore all things to Christ.

The lay leaders are paired, husband and wife. They work in the natural environment of the family. The family is the social cell from which the true strength of the Church and the nation springs. Good Catholics and good citizens must first be good persons. What better way is there of forming them than in the natural environment of the family unit?

Religio-Social Group Work in South America has made some gains in realizing the aims of the organization. In Argentina we find a Catholic Family Movement which is really dynamic. In Chile we have the social doctrine of the Church more advanced than in any other country of Latin America. In Peru and Bolivia we have a greater interest in the Holy Eucharist, Catholic Marriage, the Bible and the Missal.

On the other hand we have groups working "on" the people rather than "with" the people. The leaders and workers are more interested in pious and charitable works rather than in the practical work of the organization. Members of Religio-Social Groups are for the most part from the white race.

The lay apostolate is the extension of the priest and his work. Great things can be done with lay leaders if the priest really dedicates himself, his time, his talents and his untiring efforts to building up an organization which will be Catholic, practical and dynamic.

Reporting Communist Policy

1. Water Conservancy

(Excerpt from speech of Ho Chih-tai; NCNA, Peking, Feb. 8, 1956)

IN the old society with its political decadence and evil social atmosphere, corruption was taken for granted and grab was considered a good thing while those who would not go with the stream were taken as fools. Many water conservancy engineers dreamed of building conservancy projects, putting an end to flood and doing some work for the people, but could achieve nothing despite their life-long hard work. It was after the founding of new China that water conservancy workers stood on their feet together with the whole nation. Led and educated by the Communist Party of China and through a series of great movements, engineering practice and constant study, we water conservancy workers have achieved a certain progress as regards our thinking, political awareness and professional levels in the past six years. We water conservancy workers contributed much strength to the water conservancy work and achieved a certain success. However, such progress is still far behind the development of the objective situation and we must try to catch up with the situation. In our work there still exist many defects and errors must be rectified and totally removed.

(1) Intensify theoretical study and overcome conservative ideas. Many water conservancy technical workers including myself have got a common feeling that the reason why we do not succeed in certain work and take a tortuous path or cannot fulfill our task according to schedule is not due to low technical level but due to the fact that our way

of thinking and method of work are not correct and, being subjected to the influence of subjectivism and rightist conservative ideas, we cannot proceed from the practical side and cannot consider a problem comprehensively. We must overcome these defects in order that we can do our future work "massively, speedily, satisfactorily and economically". We must intensify study of Marxism-Leninism and raise our political and ideological levels.

(2) Carry out the proposals of experts and learn advanced experience. Our great shortcoming in the past was that we did not attach due importance to the study and popularization of the advanced experience and the proposals of Soviet experts. This shortcoming must not be allowed to continue if our scientific and technical levels are to be raised and brought rapidly to the advanced scientific and technical levels of the work. We must correct this shortcoming at once and institute a system to ensure its elimination.

(3) Strengthen contact and oppose departmentalism. Water conservancy work is closely connected with all branches of the national economy. When drawing up an overall plan for a river or designing an hydraulic power station, we are obliged to get into contact with and cooperate with the relevant branches of the national economy. Our insufficient understanding of this point frequently led to confusion and passivity in our work and caused loss to the State. Poor contact was sometimes attributable to departmentalism. Since our water conservancy

work is, as stated above, making rapid progress, we must draw on our previous experience, oppose departmentalism, build contacts, manifest the spirit of collectivism, aid each other and exert common efforts in our struggle for pushing forward the great socialist water conservancy construction of our

country.

In conclusion, I will pledge myself to you that I will honestly and diligently study, work hard, live up to the standard of a Communist Party member and contribute my best to the great cause of Socialist construction and Socialist transformation of our country.

2. North Viet Nam

A REPORT from Saigon published in the Berlin Catholic PETRUSBLATT of December 18, 1955, has given a picture of the difficulties of the Catholic Church in North Viet Nam. According to the report, some 700,000 Catholics are still living in this region, though it is not known whether they remained there of their own volition or whether they were prevented by the Viet Minh authorities from making good their escape to the South through the official evacuation arrangements.

Although, said the report, freedom of worship is ostensibly sanctioned — 25,000 people for instance, had taken part in a Corpus Christi procession in Hanoi — local officials took every opportunity to obstruct the work of the Church and to prevent contact between the priests and their bishops. No priest might visit a neighboring village without special permission, even if it lay within his own parish. If a priest were called to a dying man he had still to obtain a permit, and the ensuing delay often rendered the visit too late. Refugees from Vinh, continued the report, had recounted the following typical example. A young man, dangerously ill and living only three kilometres away from the church, had asked for a priest. In spite of urgent and repeated appeals, the permit was only forthcoming three days later, when the sick man had already lost consciousness. The priests had to grapple with similar bureaucratic ob-

struction if they wished to visit their bishops.

Although religious instruction was officially permitted children were, in fact, prevented from attending religious classes by being under obligation to attend other gatherings purposely arranged to clash with the appointed time. In some districts, said the report, official chicanery had gone so far as to ban Catholic books and even calendars giving the dates of Christian festivals.

The shortage of priests, however, was the main difficulty facing the Church in North Viet Nam. Before the "Great Emigration" the diocese of Haiphong had numbered 120 priests. Now there was only eight, of which the youngest was 65. Six out of nine apostolic sees were vacant. Three bishops had escaped to South Viet Nam. The Bishops of Thanh-Hoa and Thai-Binh were dead, and the Bishop of Bac-Ninh — a Dominican — had resigned. Father Pham Tan, the authorised deputy of the Bishop of Thanh-Hao, had been arrested, on the very day on which Ho Chi Minh had proclaimed "religious freedom." Besides Father Pham Tan at least 20 other priests are in prison, concluded the report. Amongst them is Father Hien of Balang, who, after the conflict between Viet Minh soldiers and would-be evacuees, was sentenced to 20 years' imprisonment.

Digest, No. 53

3. How They Get That Way

IN a pamphlet published by the Soviet All-Union Society for the Dissemination of Political and Scientific Knowledge on November 5, 1955, I. S. Kamenogradski declared

that the interests of the Soviet State, of the collective, and of the Socialist society of the workers, were the basic criteria of Communist honesty and truthfulness. Socialistic

humanism, proletarian internationalism, collectivism, Communistic purposefulness, high principles and modesty were inherent in Soviet man, he said, and no convinced fighter for Communism could be imagined without these qualities.

Marxism-Leninism taught that morals were based on class distinctions and that hypocrisy, lying and dishonesty were induced not by the nature of human beings, but by the division of society into antagonistic classes. In a Socialist State genuine honesty and truthfulness were developed through the conscious and constant struggle against all that was reactionary and through the support and consolidation of progress. In a capitalist society, on the other hand, based on the private ownership of the means of production, personal relationships were based on the principle of "dog eat dog," and hypocrisy, lying and dishonesty were widespread.

The Soviet State and social system, the article asserted, was the most progressive and just in the world. Under Communism social relationships were characterised by comradesly collaboration and socialistic mutual aid between workers who were free from exploitation. Deceit and dishonesty had, however, not yet been completely eradicated from Soviet society, the article admitted. Views and habits absorbed over the centuries still manifested themselves among certain sections of the population and seriously interfered with the building of a Communistic society. Without a determined elimination of the survivals of the past, it would be impossible to move forward. Such survivals had a particularly detrimental effect on children and hindered their development in the new Communist morality. It was of the utmost im-

portance that truthfulness and sincerity should be observed in family relationships and that parents should set an example in this respect. Insincerity in the parents would inevitably lead to a lowering of their authority in the mind of the child, with a consequent prejudice to the systematic influence of the child in accordance with the aims of Communist education.

Conscientious fulfilment by parents of their communal duties and production tasks were substantial factors in their educational influence on the children, the article continued. In order to extend and deepen children's views about truth and honesty, it was important to demonstrate by concrete examples, "within the child's comprehension", the "honest attitude" of Soviet people towards labor, education and communal activity. For this it was possible to draw upon popular legends, sayings, proverbs and even stories about the fight of the workers against the yoke of exploitation.

In some schools old traditions still persisted, and many pupils believed, for instance, that in shielding a comrade, or prompting him, they were acting in accordance with the highest principles. "Do not leave a comrade in the lurch; help him in any way you can", epitomised this point of view. The task of the schoolmaster, of the Komsomol and pioneer organisations, was to mobilise the pupils themselves for an active fight against "this evil". Only by the joint efforts of the parents, the schools and above all by the pioneer and Komsomol organisations could the success of Communist education be guaranteed and the growing generation be brought up in a spirit of "crystal clear honesty and truthfulness".

Digest, No. 53

4. *Bogus Tolerance*

IN a speech delivered at Turin on January 22 to mark the 35th anniversary of the foundation of the Italian Communist Party, Palmiro Togliatti, the Party's Secretary-General, issued a warning against the "grave danger threatening Italian democracy in the shape of interference in every sphere of life by "spiritual authorities and powerful religious

and semi-religious organisations". In politics, public life, the trade unions, social insurance, education and the allocation of work, he said, there was "mass intervention, ever increasing, growing daily more persistent and more suffocating, on the part of organisations and authorities which, under the guise of religion, exploit it to achieve temporal aims in public and political life."

At the same time Togliatti declared that the Party was in favor of "religious peace." He went on to say: "We are in favor of religious tolerance, which we consider to be one of the great achievements of civilisation. We are pledged to hold talks with the Catholic working masses, with whom we wish to collaborate in trade union, political and social affairs. We voted for the famous Article 7 of the Constitution because we wished to prevent the danger of religious conflict in our country." (Article 7 lays down that the State and the Catholic Church were "independent and sovereign, and their relations regulated by the Lateran Pacts".) Togliatti addressed himself to citizens and workers of all political creeds and all religious faiths—"which we respect and against which we have never pursued any action which might give offence".

His pose of religious tolerance is in marked contrast to the Marxist-Leninist doctrine followed in Communist countries. "Science and its supreme achievement—Marxism—cannot be 'reconciled' or 'adjusted' to the fantastic, distorted ideas of religion about nature

and about human society", wrote F. Oleschuk in the December issue of the Soviet monthly *KOMMUNIST*. "It is only in a Communist society that religion will be completely overcome. Under capitalism this problem is insoluble." The Communist Party program, Oleschuk went on, would not be satisfied by the separation of Church from State and school from Church. "The Party has invariably seen to it that there should be no 'neutrality' among Communists on this subject . . . Religious survivals, which are still strong in the minds of many people, interfere with the building of Communism." Oleschuk criticised the atheistic literature now being produced—first, "because there is still extremely little of it", and second, because of its "dull, dry style, its chewing over of what has been said hundreds of times before . . . We still have no worth-while pamphlets describing the role of religion in modern bourgeois society, and . . . in such countries as the USA, Great Britain, Italy, Japan and the colonial countries."

Digest, No. 53

5. *Atheistic Propaganda Urged*

THE circulation in the West of a well-produced book published in Czechoslovakia and entitled "Unto the Glory of God" has been mentioned before. Issued by the Society of St. Adalbert and the Czechoslovak Caritas organisation its obvious aim is to convince Western Catholics of the allegedly flourishing state of the Church in Czechoslovakia. The book was exposed by the Vatican newspaper *OSSERVATORE ROMANO* which pointed out that despite the inclusion of a number of articles signed by ordinaries and priests, the names of most members of the Czechoslovak hierarchy, including that of the Archbishop of Prague (deported and interned since the end of 1949), were conspicuously absent. Furthermore, the newspaper pointed out, the book failed to mention that Professor Joseph Straka, described in the book as a teacher at the Faculty of Theology in Bratislava, had been excommunicated some time ago and that the present Caritas—one of the issuing bodies—was in fact a State organisation no longer controlled by the bishops.

An article in the Ostrava newspaper *NOVA SVOBODA* on 19 January emphasised yet again the real Communist attitude towards religion. In the re-education of the working people the fight against religious prejudices was particularly important, it declared. Religious prejudices were harmful because they weakened the creative resources of the working people and undermined their strength, initiative and determination. "While the most up-to-date achievements of science are being applied to industry and agriculture, mediaeval obscurantism is affecting many people and slowing down progress." This was a very unsatisfactory state of affairs against which atheistic propaganda must be developed, the article said.

The paper complained that scientific atheistic propaganda had not yet become a permanent feature of propaganda activities in general, and that it was carried out only spasmodically by the Society for the Dissemination of Political and Scientific Knowledge. An "unhealthy Right-wing" idea had seized

certain Party organisations that the time was not ripe for atheistic propaganda because too many tasks of greater importance must be carried out. On the other hand, there was considerable religious propaganda in Czechoslovakia and its influence could only be overcome by systematic, consistent atheistic propaganda on the greatest possible scale. If this were not done "idealistic ideas" might affect the minds of the people.

Some Party organisations had also suggested that the religious prejudices of the working people, including Party members, should be liquidated by administrative measures, ridicule and even political pressure, instead of by constant and patient persuasion. This was extremely harmful because "forbidding religion in fact serves its further dissemination and consolidation. Such methods cannot change the way of thinking of the people and all methods of terror and pressure have always been alien to the practice of the Communist Party."

Atheistic propaganda, the paper went on,

must fight both these deviations. Materialistic re-education of believers could be effective only if based on a systematic, patient and well-ordered exposition of all problems. This would finally convince believers of the harmful character of religion. It must show that the foundations of the religious world outlook are opposed to progress and science. It must therefore include an explanation of the origin of man and the universe, the origins of religion, and its reactionary role in society. It must disseminate the materialist world outlook, the objective laws of the development of human society and the principles of Socialist morals. Atheistic propaganda must not be confined to a small group of lecturers but should be extended to the best specialists, biologists, physicians, historians, teachers, cultural and political workers and technicians. They should emphasize the ability of man to transform the world and thereby expose the unscientific and mendacious nature of religion and its theory.

Digest, No. 53

6. "Dangerous Ideology"

"IN our people's democracy, religion is the most widespread and simultaneously the most dangerous ideology", declared the Hungarian provincial Party organ *DELMAGYARORSZAG* on January 29. The fight against religion—and indeed against all bourgeois ideology—had not been carried on consistently. It was well known that people who had been admitted to the Party on account of their outstanding achievements in production did not immediately become Marxists. On the contrary, they brought with them "the fear of God" and other superstitions which had been inculcated into them by a bourgeois society. It was only through perseverance that the Party could release its new members from such hindrances and turn them into "honorable men". Meanwhile, it was known that in some places Party members had been married in church and had their children christened there. Since a religious Party functionary could not satisfactorily mobilise Party members and non-Party workers for the building of Socialism, religious beliefs must be fought by every means. Party members at one shoe factory, for

instance, had been right in refusing to re-elect a committee member who had asked why religion could not be left alone, and who had declared that he would himself go to church if he had time.

It was vital to train Party members to become convinced materialists, the article continued, because all religious doctrines were the "deadly enemies of science". It was clear that the Party which had led the Hungarian people "from victory to victory" could not tolerate superstition and pessimism within its ranks. Marxism-Leninism taught people to be self-reliant and optimistic and to have strong faith in the future, the paper declared. Although, within certain limits, the State gave its citizens the right to follow any religion they chose, this freedom could not apply within the Party. In this sphere, religion could not be regarded as a private affair. The Party trained its members to throw off religious "mysticism", to absorb Marxist-Leninist ideology and to put it into practice in their daily lives. It was clear that in order fully to serve Party interests a Party functionary must realise that man was not created by

"some sort of God", but that the concept of God had been evolved by the working masses as an escape from exploitation by their oppressors. It must also be understood that religion had social roots which could not readily be extirpated from the souls of the people. The small producer and working peasant, who applied obsolete methods in farming and whose yields were lower than those of the co-operative farm, resorted more and more frequently to church, where he prayed to a "non-existent God" to prosper his crops. This feeling of anxiety and uncertainty which nourished religious belief would cease only when a farmer joined the co-operative farm and saw its yields increase year by year.

That atheism is nevertheless making little headway in Hungary is apparent from a statement made by Janos Gosztonyi, secretary of DISZ (Communist Youth Movement), at a recent meeting of the DISZ Central Committee. As reported in the DISZ organ SZABAD IPJUSAG on January 7, Gosztonyi said: "We feel compelled to point out that clerical ideology is still doing its mischief in our universities. Some students, like Janus, are curiously two-faced; there seems to be peaceful co-existence in their heads between Marxist-Leninist doctrine and clerical ideology." These two ideologies, he went on, were completely incompatible. Marxism-Leninism explained natural phenomena in strictly scientific fashion. It could not exist side by side with clerical ideology, which did not—and could not—give a scientific answer to any single question, but referred all social and natural problems back to Divine wisdom. Gosztonyi added a warning: "If we are to explain and prove to university students the uncompromising incompatibility of the scientific theory of Marxism-Leninism and the completely unscientific clerical theory, we shall have to conduct atheist propaganda on a much vaster scale than hitherto."

Schoolteachers are also often blamed for

their failure to propagate atheism. The provincial paper VIHARSORAK NEPE of January 8, for instance, declared that "teachers very often neglect educational factors in the course of their teaching." As an example the paper cited Mrs. Gizella Bagoly who, in a history class, taught her pupils "only the historical events of the time . . . and failed to speak of the role of the Church and its policy of hostility to the people." According to reports reaching the West, the Hungarian authorities have in fact recently intensified religious persecution among schoolteachers. Children, it is said, have been given the task of spying on their own teachers, particularly on Sundays, and of reporting their attendance at church. Last autumn, several Budapest teachers were dismissed on the grounds of "undemocratic behavior." No reference was made to religion, but in each case the teacher was known to be a regular churchgoer, and to have been aware of the children's surveillance.

The majority of the children, however, appear to dislike such persecution, and the following story current in Budapest suggests that they have no fear of showing their feelings. The director of a school in Budapest had brought about the dismissal of certain older members of his staff for allegedly "reactionary" views. Shortly afterwards notices bearing the director's signature and address were found fixed to trees near his house announcing that he would buy cats at 50 forints each. He was immediately inundated with stray cats and was obliged to put up a notice declaring that he would not buy them. No sooner had this incident subsided, than more bills appeared giving his name and address, and saying that in return for rags and waste materials, he would give sugar, flour and fats. At this there was another rush to his house. The dismissed teachers clearly had sympathetic friends.

Digest, No. 53

It is a comfortable thought that the smallest and most turbid mud-puddle can contain its own picture of heaven. Let us remember this when we feel inclined to deny all spiritual life to some people, in whom, nevertheless, our Father may perhaps see the image of His face.

Nathaniel Hawthorne

Is Christianity Foreign in India?

AT the All-India Lay Leaders' Conference which was held recently at Nagpur, many thought-provoking ideas were thrown out and many statements were made which brought in fruitful discussions. One of the speakers spoke in pessimistic tones as if we Catholics were given justice and freedom only as long as the Christian-minded Englishmen were ruling us and now everything is against us. He almost implied, though he never stated in explicit terms that we Catholics were just tolerated as guests in this present regime.

Let us examine our present situation objectively in the light of bare facts. First of all, historically we are one of the oldest religions in India; Christianity was brought to India by one of the twelve Apostles of Our Lord, St. Thomas, as early as 52 A.D. and the St. Thomas Christians of the west coast have been practising the Faith for nearly twenty centuries. They are still called Nazarenes and their daily paper today is called the *Nazarani Deepika*. The word Nazarene was first used to designate Christians, and St. Thomas must have brought the Faith to India before the term Christian began to be used.

Recognized Institution

In the Native States of Travancore and Cochin, Christianity has been a recognised institution and except for a few persecutions here and there, on the whole they have enjoyed comparative peace. After the sixteenth century in the wake of explorers and merchants, missionaries entered the country and evangelised different sections of it. They were successful wherever they laboured under Hindu Rajahs but not so under Sultans and the Moghuls. Still as a result of their enterprise we have a Catholic Church in every town and city in this country. Though numerically we may be only a minority we have certain prestige and influence which we

dare not deny. When our Constitutions were drawn up were there not Catholics, nay even a priest sitting among others to help and guide the great task of writing the laws of a future Republic? At present are there not Catholics in influential positions in almost every city in this country?

Westernised Catholics

But here, our countrymen will object and say that in spite of it all, our attitude towards life, our manner of living, our likes and dislikes are foreign. Herein we need a digression. The early missionaries who came four centuries ago after St. Francis Xavier sometimes through mistaken zeal deliberately set out to make foreigners of every Catholic whom they instructed and baptised. We, in the light of modern ideas cannot see eye to eye with those who confounded the non-essentials with the essentials of Catholicism. With all our excuses for them the fault has been committed; they have left a progeny of Catholics who are loyal to their Faith, zealous, devoted, but alas, completely lack the least vestige of patriotism to the country in which they were born, in which they eke their livelihood and in which they will lay their bones.

Considering the five million Catholics in this country, these Westernised Catholics form only a minority among them. Still they have to be tackled because it is from contact with such people that our countrymen get the idea that to become a Catholic is to be denationalised.

Church Growth

With these preliminaries in mind let us look at present-day Catholicism in India. Our Catholics are in no way inferior to any other group in any other part of the world. The Church in India has been definitely progressing. When I entered the Catholic Church in 1924 they told me that one Bishop of the

Latin Rite was an Indian. Now over half the number of Bishops ruling the Church of God are Indians; out of 5000 Priests in India 3000 are Indians. And what is more we have an Indian Cardinal, which is a seal on the Church of this country.

Difficulties

Still from time to time we hear cries of persecution. When we examine our book of Constitutions we find that we have the fullest freedom given to every man to practise and propagate his own religious beliefs. We have had incidents which make us wonder whether the principles upheld in our Constitutions are more ignored than put into practice. Foreign missionaries have been denied admission into this country. Certain missionaries who had been working in the Indian mission field have been asked to quit the country. Our schools have been harassed by local educational authorities. The Vardhman Nagar incident is about the worst of all. Seeing all these we can very well understand our fellow Catholics saying that the Church is persecuted in this country.

The word persecution has an unfortunate connotation. It brings to our mind pictures of the priests in the dungeons of Russia or working as slaves in the forests of Siberia; of the rope and the rack of Elizabethan days; of the blood-drenched altars of our own days in Mexico under Calles. If the word persecution conjures up such thoughts in our mind, we ought to avoid using that word. We have not come to the stage of saying Mass within closed doors, or seeing our priests hounded out of their presbyteries or our Church buildings turned into schools and theatres.

No law has been passed officially banning Catholicism, or Catholic worship. The heads of our government have not officially said or done anything to justify our saying that the Indian government is persecuting us. The

incidents which make our blood boil took place in localised areas where the bigotry of a few non-Christians have done all the harm. There are still many, many dioceses and parishes where Catholicism is enjoying the fullest freedom and our Bishops and Priests find favour with the local officials.

Vigilance Needed

Still, we Catholics have to be on the alert; ours is a new government. The leaders of our nation have no experience in the art and science of government. Very often they tend to rule those under them according to their whims rather than according to the Constitutions. A collection of all the incidents which take place before our eyes will form the tradition for posterity.

Till now we Catholics have been interested in our petty affairs and have been moving in circles, and often small circles at that. Since different dioceses in India were ruled by different Bishops and priests from different countries of Europe, the Indian Catholics of one diocese kept as far from the Catholics of the neighbouring diocese as Belgium keeps from Spain, or Italy from Portugal. Now it is time for us Indian Catholics to throw off all parochialism and provincialism and look to the Church in India as one whole and be interested in its welfare. We must be alert to watch our leaders, and at the first sign of their antipathy we as loyal children of the soil must send protests from every part of the country. We must not rest till we have made certain that a tradition has been established in this Republic of India by which Christianity will ever be free to practise, propagate and extend in this land of St. Thomas and St. Francis Xavier.

Albert Z. Muthumalai, S.J.
The Morning Star,
Bombay, January 1956.

Elementary School Teachers

You must not think that because children are young, you can be content to be humanly, spiritually or morally mediocre. It is well known, in fact, that the more one works with "little ones" the more necessary it is to have ability . . . Those who have called children "men in miniature" have indirectly claimed for teachers a not inconsiderable greatness of soul.

(Pope Pius XII, November 4, 1955)

Press Review

The featuring of articles does not necessarily imply our approval of their contents or views. It means only that they are of interest to our readers.

I. Questions in Red China

PEKING'S ambitious industrialization program is apparently not developing at the pace envisaged and some top officials of the regime have been asking some polite but embarrassing questions about the matter. Many Chinese Communists have been thinking out loud whether or not the recession in industrialization speed has been the direct result of the development in the agricultural field, at present being pushed at a maximum rate, and with not too big a success. One such question is asked of the Jen Min Jih Pao in Peking. In a letter to the editor, Comrade Sha Cheng-fu, a factory official, writes: "In his introduction to *The High Tide of Socialism in China's Rural Areas*, Chairman Mao says that owing to the great development of the agricultural cooperative movement, 'the scale and speed of China's industrialization cannot continue entirely as originally planned. The scale should be adequately extended and the speed accelerated.' Does this mean that the speed of industrial development has fallen behind the speed of agricultural development at present?"

Jen Min Jih Pao replies that agricultural development, though going at a favorable clip, is not really the cause, since agricultural output itself, though vastly improved, still falls short of requirements. "... The technical reforms in industry itself and in transport and communications enterprises, the growth of national defence forces and the improvement of the people's living standards and the increase in export of industrial products, all impose many demands on industry and require

a high speed of development. We have many favorable factors which will enable us to accelerate the speed of industrial development and extend the scale of industrial construction . . . but only if the people make efforts to promote the socialist industrialization of our country at greater speed . . ."

On Comrade Sha Cheng-fu's question (he is of the Mining Machinery Repairing Factory of the Sian Bureau of the Ministry of Coal Industry), the Jen Min Jih Pao discusses these problems. By the end of 1955, the paper says, more than 60 per cent of all peasant households had joined agricultural producer cooperatives of a semi-socialist character and in some places, groups of agricultural producer cooperatives of an entirely socialist character had been organized. And in 1955, agriculture had achieved unprecedented bumper harvests. "But this does not mean to say that the problem of the speed of development of agricultural production has been solved or that the contradiction between agricultural backwardness and industrial development has been thoroughly-eliminated," the paper says. This is because, the paper argues, agricultural output per unit acreage is still small at present and the total output of grain and cotton and other industrial crops "is also not great."

In regard to grain and cotton, the present annual output works out to an average of 500 catties of grain and about four catties of cotton for each person each year, on the basis of a 600 million population. "This is far from sufficient to satisfy the requirements of

our socialist industrialization and the increasing needs of the people," the paper says, putting across the point that agriculture, after all, was not proceeding at such a terrific speed that it alone could injure the progress of industrialization. Owing to the rapid development of agricultural cooperation and to the bumper harvests, the peasants' demand for certain producer goods has greatly increased. "Therefore the supply of farm implements, irrigation machinery and industrial products has failed to meet the demand," Jen Min Jih Pao says.

Since, Socialist transformation of agriculture is planned for completion within the next three or four years, higher large-scale agricultural producer cooperatives will require numerous tractors, other agricultural machines, irrigation machines and modern means of transport and communication.

"Because the output of certain industrial products cannot satisfy or cannot entirely satisfy the requirements of agricultural development, this state of affairs will possibly last for a long time."

The paper says that immediate action must be taken to develop the production of agricultural producer goods in order to ensure further development of agricultural production and the consolidation of agricultural producer cooperatives. "In fact the latent capacity of our industrial equipment for manufacturing agricultural producer goods and peasant consumer goods is still great at present. Only if we can overcome conservative ideas and strengthen the planning and organizational work can we better serve agricultural production and adequately meet the peasants' requirements."

Hongkong Standard
April 26, 1956

2. Tibetan 'Autonomy'

COMMUNIST China yesterday announced that Tibet is taking her first steps toward self-rule under the viselike grip of the Peking government. The Peking radio broadcast said the first meeting of the "Preparatory Committee for the Autonomous Region of Tibet" took place Monday. The session was held at Lhasa, 16,000-foot-high capital of the Buddhist country, whose roughly one million people live amidst the world's tallest peaks and bleakest terrain. Peking radio said the Dalai Lama, 22-year-old one-time boy ruler who in 1951 fled before the invading Communist armies, was named Chairman of the 52-man committee that will establish self-rule. It quoted Dalai Lama as telling the delegates—among them Red Chinese—that "we appreciate from the bottom of our hearts the meticulous solicitude and care given to Tibet by the Peking government. Our present meeting is directly led by a (Red Chinese) government delegation headed by Chen Yi. Therefore I am confident it will be a success." Chen Yi hailed the start of the committee as "brilliant victory of the policy toward nationalities of the Communist Party. In accordance to the constitution, the transition (of Tibet) to a socialist society will be achieved separately and in a different way."

constitution in theory means that Tibetans will have control over their local affairs. In practice it usually turns out that Peking calls virtually all the signals. That is what happened to Inner Mongolia and Sinkiang whose primarily Mongoloid peoples have Red-style autonomy but find themselves neatly folded in the Communist drawer. The Communists, however, have indicated they will take a go-slow tack with the isolated Tibetans, who practice a strange form of Buddhism called Lamaism. But it is certain Peking will control the exploitation of Tibet's unknown resources and channel her politics along Red lines. Already they have got Dalai Lama parroting the Communist theme, a mere five years after he fled his ornate palace at the world's roof when Red armies marched in under guise of protecting Tibet from the "imperialists." Back in 1950 Dalai Lama sent missions abroad seeking help from the Reds and attempted to prevent the invasion by religious rites that included drawing a "magic circle" he hoped the Red soldiers couldn't get past. But the Red armies, fighting frost-bite more than unarmed Tibetans, marched into Lhasa in the fall of '51 and proclaimed the "peaceful liberation" of the country.

Hongkong Standard
April 25, 1956

Autonomy under the Communist Chinese

3. Military Service

THERE is a move on in Communist China to draft more and more literate young men into military service following the compulsory military service instituted early in 1955. According to the Military Service Law, compulsory military service consists of active service and reserve service. Each year will see groups of young people of military age drafted into active service. At the same time groups of active servicemen will retire and be placed in the first category of reserve service. Those due for military service but who are not called up are still required to undergo group training for a certain period.

The idea of the military system is to have an army of substantial strength that can be easily mobilized whenever Peking orders. The Chung Hsueh Sheng, a magazine published for middle school students in Communist China, in an article urging teenaged boys of middle schools to take greater interest in the army says: "While all people of our country are doing everything possible to accelerate socialist construction and socialist transformation in order to build the fatherland into a great socialist country and to free themselves from poverty for a happy life forever, imperialism has never ceased its war and aggressive plots against our country. The international situation has eased somewhat recently but the possibility of imperialist surprise attack still exists. To consolidate defence and safeguard the smooth progress of socialist construction, we must build a powerful and modernized army. Compulsory military service is an important measure through which to build a modern defence army."

The State Council order requires all workers, peasants and students and other

youth reaching 18, 19 and 20 years of age between July 1, 1954 and June 30, 1955, to register for military service and answer call-up required by the Military Service Law. Says the article in the middle school magazine: "The State Council order requires call-up of a group of school students with the cultural standard of junior middle schools. This is because in a modern army, both officers and men must have a certain cultural and scientific level before they can learn military technique." The article says that call-up of young people of military age studying in higher middle schools has for the present been deferred but "according to the Military Service Law they are required to undergo military training in schools and learn a certain military technique in preparation for the sacred duty of defending the fatherland."

Further advising young students to be more enthusiastic for military service, the article goes on: "At the time of call-up, they should gladly proceed to their glorious posts. If members of their family have misgivings, they should be patiently persuaded to support the call-up. If their fellow students have misgivings, they should also be patiently persuaded to support the call-up. They should be told that the security of the fatherland is identical with the future of individuals and that the People's Liberation Army is the best school in which the Party and Chairman foster the younger generation and that enlisting in the army is an unrivalled glory." The article urges students not called up to take part in training and "defence physical culture" activities in schools and to learn military technique "so as to be ever ready to answer the call-up."

Hongkong Standard
April 25, 1956

4. Wage Problem

A GENERAL wage increase for all industrial and office workers, scientists, technicians and teachers was agreed upon at the national conference on wage reform held in Peking last week and this has come as another headache to the economic planners of Com-

munist China now faced with the problem of a growing lack of supply of consumer goods to meet ever increasing demands. Industrial workers pay had risen by 57.7 per cent in 1952 over that of two years before. Last year the wages were increased by 13.7 per

cent again. And "these increases did not correspond to the growth of labor productivity," the conference noted. The conference has agreed to bring about a fundamental change in the wage problem and to establish in the end a "socialist system" that will conform with the principle of pay according to work.

During the past two years, the state has enforced the policy of planned purchase and planned supply in regard to certain commodities of daily use such as food grain, edible oil and cotton cloth. Planned purchase has also been enforced on raw cotton as this is needed by the cotton mills. These measures were taken with the aims of stabilizing market prices, satisfying the daily growing material needs of the extensive populace and ensuring the progress of Communist "socialist construction and transformation."

Yang Po writing in the *Ching Chi Yen Chiu* (Economic Research) says that since 1953, with the start of planned economic construction work in the country, a new set of conditions has obtained in the markets. Among these conditions, the outstanding feature was the supply of certain goods lagging behind demand. "A rather tense situation obtained in regard to the supply of certain daily necessities such as food grains, edible oils, cotton piece-goods and meat. In some of the localities in the country, long queues had to be formed by the buyers when purchasing certain commodities. It may be asked why, in face of the continued development and progress of industrial and agricultural production in the country during the last few years, there still appeared the phenomenon of supply lagging behind demand in regard to certain products of industry and agriculture? The most fundamental reason is that the rise in the purchasing power of the populace has steadily out-paced the increase in production of consumer goods. Despite the continued expansion in the production of consumer goods, the purchasing power of the populace and the volume of their demand for these goods have been advancing at a much faster pace."

Yang Po says that in 1953 the output of machine-made cotton cloth in the country increased by 132.1 per cent compared with

that of 1950. Meanwhile, sales of cotton cloth rose from some 50,000,000 bolts in 1950 to more than 130,000,000 bolts in 1953, showing an increase of more than 150 per cent. The output of edible oils in the country increased by 29 per cent in 1953 compared with that of 1950. But during the same period, the demand for edible oils on the part of the rural and urban population far exceeded this figure. Thus in Peking in 1950, the demand for edible oils averaged a little over seven catties a person. In 1953 it went up to more than 13 catties a person or an increase of 86 per cent.

The production of food grains in 1953 showed an increase of 26.3 per cent compared with 1950. However, during the same period, the demand for marketed grains in the country as a whole advanced at a much faster rate. In 1953 as compared with 1950, the quantity of purchases of food grains made by the State registered an increase of 348 per cent. The volume of supply it had to meet increased by 442 per cent. Says Yang Po, commenting on this: "The statistical figures given may not have been complete. But they do bring out forcefully one important point: that the demand for certain goods on the part of the populace had increased much more rapidly than the production increases of these same goods."

Yang Po sees the Five Year Plan pressure contributing to the difficulty of the situation. Says he: "After the period of economic recovery, the State invested large amounts of funds in economic construction and cultural construction work. The figures of employment in the country rose considerably . . . simultaneously the wage level of the workers and employees was raised which indicated a rise in the total payroll of the social structure and a sizable increase in the income of the urban populace. On the part of the rural populace, their income also showed a noticeable increase during the period, coincident with the successful conclusion of the agrarian reform, a succession of bumper harvests, higher prices for agricultural products and widening the market for farm products. In this way, on top of the increase already obtained during the period of economic recovery, the purchasing power of the rural

populace and of the urban populace rose rapidly to an even higher level.

"In a country of some 600,000,000, if each person bought only five feet more of cotton cloth than usual, this will mean an increased consumption of some 30,000,000 bolts. The increased consumption per person of one ounce of meat a month will mean that some extra 5,000,000 hogs will have to be slaughtered a year while with each person consuming each month half an ounce of edible oils more than before, by the end of the year there will have been an increased consumption of some 225,000,000 catties of edible oils. In

short, a rise in the level of consumption of a population of several hundred million people will necessarily tend to render the supply of consumer goods fall behind demand despite the production increases attained."

Another important reason, the writer says, why the supply of certain commodities at present has lagged behind demand may be attributed to the backward state of agricultural production and to the "rather low production level of marketed grain and raw materials for industrial use."

Hongkong Standard
April 24, 1956

5. The Wrong Road

THE English-language daily *The Nation* (Rangoon) prints an admission made by a former member of the Burmese Communist Party underground, U Thein Maung of Pakokku. He is reported to have said: "We worked on the slogan that we must be successful because the road we took was the right one. Success did not attend us, only strife, bloodshed and misery, because the road was the wrong road." U Thein Maung, a former Member of Parliament, had been a leader of the Communist insurgents for eight years. When he surrendered under the terms of the Government amnesty order, he was a member of the Regional Committee (North-West Region) besides being Chairman of the Pakokku District Committee of the Burmese Communist Party.

U Thein Maung spoke of the dissension among the rank and file of the revolutionary parties, which had increased from three to six, and admitted that they had fought and killed

one another. "The Communist underground's land policies were allegedly based on Lenin, Stalin and Mao Tse-tung, but in practice the Central Committee of the BCP had used revised versions of Lenin, Stalin and Mao Tse-tung. Power was vested in the armed bands, and democracy existed only in name. It was as far away from the people as the people were from the revolutionaries."

U Thein Maung was also said to have made the statement that the BCP's offer for negotiation was a ruse to put the Anti-Fascist People's Freedom League in a corner, to mislead the people and to gain time to reorganize and finally to overthrow the government by armed revolt. He added: "That ruse cannot succeed. The only way to bring peace is to admit one's error and surrender. Any other way would prolong the insurrection and cause more death and destruction."

Hongkong Standard
April 18, 1956

6. Challenge to Christianity

OTTAWA, April 15—(NANA)—Not since the great surge of early Islamic conquest in the seventh and eighth centuries has Christianity confronted such setbacks as it is facing around the world today. While government leaders in the free world stress the urgency of the threat from Communism

in political, military and economic terms, church spokesmen point out, there has been no overall attempt to bring home to public opinion in Western Europe and North America the seriousness of the struggle now shaping up before the dominant Western religious faith.

Suppression and limitation of Christian church activity, besides being intensified in Communist states, is becoming more pronounced in a number of "fringe" countries, particularly in Asia. The startling fact is that Christianity is on the defensive—and often on the retreat—over the most heavily populated half of the world. Fruits of long, dedicated years of evangelism have been swept away in many areas. Currently the most vicious anti-Christian campaign is being waged in Red China. Throughout the vast country of 600,000,000 people the Communists are harassing Christian priests with restrictions, imprisonment, torture and expulsion. Most missions have been forced to close. Reports from non-Communist Western observers state that, while groups of Chinese Christians still cling to the faith, there is a large-scale drift away from Christianity.

Canadian military and diplomatic observers in Indo-China report a similar pattern of events in Communist-ruled areas, despite opposition of Roman Catholic minorities. In Japan, the robust expansion of Christian mission activity that accompanied US military occupation has lost its impetus now that independence has been restored. Renascent Japanese nationalism is nurturing a revival of Shinto, the old state religion. Nationalism in Burma, Siam and Malaya, to a lesser degree in Ceylon, is reflected in increasingly difficult days for missionaries. With the departure of the Dutch from Islamic Indonesia the unleashed forces of nationalism have often turned against the Christian churches.

Despite promises of tolerance from Premier Jawaharlal Nehru and other Indian leaders there are disquieting signs in India. Periodically in the parliament at New Delhi extremists rise to assail missionaries as "agents of foreign imperialism" and demand expulsion. Anti-missionary propaganda is disseminated by several nation-wide organizations, notably the influential Hindu Mahasabha. A campaign to "reclaim" Indian Christians to Hinduism is being conducted by the Hindu Mahasabha. Ceremonies are held at which persons renounce the Christian faith and embrace the Hindu religion. Among those who have thus publicly "recanted" are a number of former protestant

clergymen.

Pakistan has declared itself an Islamic Republic. Evangelistic work there will probably face more obstacles in future. Throughout the Middle East aggressive Arab nationalism, fanned by such diverse factors as Cairo radio, Communist cooperation and the anti-French revolt in North Africa, tends to more positive activity against Western institutions. In the Sudan, the dominant Moslem political parties often accuse missionaries of "stirring up trouble". Because of spreading racial conflicts and the emergence of independent and semi-independent African governments, such as the Gold Coast and Nigeria, the missions' role is becoming more circumscribed. Xenophobes, agitators and nationalists throughout these regions in the Near and Far East constantly link the missions with "foreign imperialism."

The grim catalogue of Communist efforts to stifle religion in Russia and Eastern Europe is well known. Powerful Marxist-Atheist minorities are at work even in such strong Roman Catholic states as France and Italy. Many church spokesmen admit that in the past there has been too much complacency about the powers of resistance of "rank-and-file" Christianity to long-term skilful atheist propaganda and indoctrination in Communist-ruled states.

A former American Ambassador to Moscow said: "I used to believe that it was impossible to eradicate religion from men's souls. Now, having seen the new generation in Russia, I am not so sure. The Communists have succeeded in rearing a generation that gives every indication of being far more atheistic than many of us in the West believe possible. We cannot deny the fact that from the Baltic to the China Sea millions of people are living as atheists. We cannot tell yet how far Marxism has supplied substitutes for their 'spiritual' needs. This impact has been made in one generation only, a very short time compared with the history of Christian activity in those regions. Very large numbers of people in Europe and Asia—in Russia and China—held to their Communist credo, and apparently drew inspiration from it, under extreme tests of war, privation and great personal suffering."

Book Review

SHANGHAI — LES ENFANTS DANS LA VILLE. Chronique de la vie chrétienne à Shanghai 1949-1955, par Jean Lefevre S.J. Collection: Eglise Vivante. Editeurs: Témoignage Chrétien (Paris) et Casterman (Paris-Tournai) 1956. 366 pages. Prix: 750 Francs français.

"Shanghai, les Enfants dans la Ville" nous décrit l'affrontement de la Chrétienté de Shanghai avec le Parti communiste chinois de 1949 à 1955.

Ces "Enfants", une infime minorité de Chrétiens, épanouis en Dieu, au cours d'une violente persécution, ont mené avec élan et courage, avec joie et fierté, une vie d'héroïsme. Muris par la lutte, ils sont devenus "des hommes tout en restant enfants."

La chronique de leur vie était sous presse, au moment même où les stratèges du Parti communiste arrêtaient Mgr. Kiung Pin-mei, Evêque de Shanghai, des dizaines de prêtres de son Diocèse et des centaines de Catholiques chinois, pour les écraser, pour liquider une fois pour toute—du moins tel est leur espoir—ce centre de résistance à leur idéologie matérialiste et pour dissocier, avec l'aide d'un comité de "Catholiques patriotes", l'unité de cette chrétienté.

Pour comprendre la portée de cet acte de violence et ses causes profondes, il faut connaître les événements qui l'ont précédé et pénétrer avec le chroniqueur dans la vie des acteurs de ce drame.

Avec objectivité, l'auteur des "Enfants dans la Ville" retrace, période par période, la suite des faits qui se déroulèrent sous ses yeux depuis 1950. Ils mirent la conscience de ces enfants devant ce dilemme: accepter, sans condition aucune, les directives du Parti, ou, au contraire, y résister et manifester, par leur vie même, un attachement indéfectible à leur Foi et en l'Eglise.

Au cours de cette histoire, deux Cités bien réelles sont en présence et en lutte. Les acteurs de l'un et l'autre camp pensent, parlent et agissent sous les yeux du lecteur. Ce n'est pas le chroniqueur qui écrit leur vie mais les témoins eux-mêmes.

Jamais l'auteur ne se laisse entraîner par sa sympathie pour ses amis persécutés ni ne donne libre cours à des souvenirs personnels non confirmés par des documents authentiques.

Les longs extraits de la presse communiste, traduits avec exactitude, ne permettent aucun doute sur la volonté du Parti d'éliminer, d'écraser, de liquider quiconque ne se plie pas à sa politique religieuse. Ce sont les dirigeants eux-mêmes qui parlent. Ils déclarent publiquement leurs buts. Ils retouchent leur tactique et avouent leurs déboires. Ces enfants, dans leur simplicité, ont bien des fois déjoué leur plan stratégique.

Quant à ces chrétiens, les diaires d'étudiants, les lettres communiquées à l'auteur, les minutes prises au cours de conversations nous les montrent, au cours de leur vie quotidienne, s'approfondissant dans leur vie intérieure, dans leur amour du Christ et de l'Eglise, dans leur attachement à ses représentants, leurs "pères". En réponse aux attaques dont ils sont l'objet, ces "enfants" prient, souffrent, luttent, ne se lassent pas d'aimer ni de vivre. Mais aussi ils deviennent des chrétiens conscients de la Foi qu'ils vivent et de la force qu'ils trouvent dans la prière et les grandes manifestations religieuses où, coude à coude, ils sont unis en Dieu. Ils luttent et mènent le bon combat de la Foi sans haine pour leur persécuteurs. Ils parlent de leur anxiété devant la prison qui les attend. Ils expriment leur fierté, leur joie leur résolution de souffrir pour Jésus Christ et son Eglise.

Le témoignage des "Enfants dans la Ville"—témoignage que d'autres Chrétientés de Chine ont rendu mais qui n'ont pas eu leur chroniqueur—écrit par leur vie même, restera une source sûre et riche pour les historiens de l'Eglise de Chine et de ses rapports avec le gouvernement communiste. Ils sauront, sur le témoignage des témoins eux-mêmes, les problèmes sur lesquels la conscience catholique ne peut admettre de compromis.

Par leur fidélité totale à l'Eglise, les enfants de la communauté de Shanghai, rejoignent, à travers dix neuf siècles, les communautés de l'Eglise primitive. Les Actes

des Enfants sont la continuation des Actes des Apôtres. Un même Esprit les guide, un sens spontané de la prière, du jeûne, du pardon des injures et de la charité fraternelle. Ils sont, comme les premiers martyrs, harcelés de toute part, de la part de leurs persécuteurs et de la part des faux frères. Ils n'ont qu'une attente: la rencontre du Christ. "Ils vivent le Christ au Calvaire, le coeur résolu, dans la fierté."

Ces enfants nous donnent le sens de l'Histoire. Le Christ par son Eglise en est le centre. On est pour Lui ou contre Lui, pour Elle ou contre Elle. Pour Lui et pour Elle, ils sont prêts à la mort violente ou à celle plus lente, dans les prisons communistes, de leur propre personnalité, de leur intelligence et de leur volonté qui sombrent dans l'inconscience . . . Ils sont vraiment pressés de toute part, mais non abattus.

Dans cette tourmente, les destructions s'accumulent, les apostasies même se multiplient et les enfants entrent dans l'Eglise du Silence. Lui, cependant, reste, et son Eglise ne passe pas.

Sincérité, simplicité et clarté: tels sont les mérites de ce livre. Le texte et les illustrations qui l'accompagnent nous aident à participer à la vie de cette Chrétienté. On ferme le livre, l'esprit soulevé par la fierté et le coeur rempli de compassion pour ces témoins qui sont nos frères. La longue persécution qu'ils subissent n'est pas arrivée à son terme. La volonté des persécuteurs n'a pas changé. Ils feront tout pour les dégager de leur attachement au Christ et à l'Eglise. Prions pour eux, ils y ont droit.

E. Dépret.

Correspondence

Lu-ku-hsiang, 4/24/56.

Constructive Criticism

THE Mission Bulletin is just a high class clipping service, bound, with a few pictures thrown in for good measure. For the good it does, it is a waste of time and money; it should cease to exist unless you can change it to something practical. Suggestions: 1) Mission and parish work in each of the Asian countries, methods, problems, development etc.—not news items. 2) Timely articles on development of projects in these countries, not just quotes from newspapers. 3) Some good lively articles on the Protestants, their methods, their books, their works, their success. 4) Some good articles, pictures etc. on Buddhism. It is not a defunct system here or in Japan. 5) Some learned articles on the religious beliefs of the various Asian countries. 6) Well written articles on Catholic customs in the Philippines, parades, procession customs etc. The same for other countries of Asia when such customs exist. 7) A listing of books, religious articles, pictures, movies, slides and film strips, giving names of companies in Europe and U.S.A. where available, and prices. 8) A list of modern 'two character

names' of Saints, in Chinese. 9) A complete list of all Chinese Martyrs, giving their full Chinese name and a short biography of each. 10) Good articles and pictures on each Vicariate or Diocese in Southeast Asia, giving a brief history, sketch of work etc. of each one. 11) Articles, drawings, pictures, also sources of native religious art, churches etc. in the entire Far East. 12) Learned articles on the peoples of the Far East, based on authoritative sources and written by scholars. 13) Mission methods, both past and present, the successes or failures in all countries of Far East. 14) Audio-visual education in the mission field. Radio, television etc.; possibilities in mission lands. 15) Schools and hospitals. 16) Seminaries of Far East and the question of vocations. 17) Sisters and their work in the missions, also the question of vocations to the religious life.

More, some day, if I'm still on your list of friends.

Sacerdos.

Lay Missionaries

V. Rev. Msgr. A. R. E. Thomas

(National Director Pontifical Mission Works; 'Advocate', Sydney, Australia; Oct. 6, 1955)

ONE hundred years ago missionaries endeavored to live the simplest of lives, did not seek to use any equipment lest such material things might scandalise the people. The missionary went to the other extreme—lived a spartan life, denied himself even necessities at times lest any false impression be formed. Today how different—the missionary uses modern equipment if he can secure it; indeed the native peoples often admire the missionary, who is up-to-date with his film machine, his quick transport and so on.

Change in Personnel

In the same way, a vast change has come over the missions in respect to personnel. There was a time when the mission field was not considered a fitting place for women; the dangers were too great, the privations too severe. The Church did not relent for some time and then the evolution came in a strange way. First of all she permitted lay organizations of women to come out. Members of such organizations did not have religious vows, but promises of service. Later the religious Sisters became an indispensable part of every mission staff. Yet another interesting feature was that whereas earlier lay helpers had been welcomed, gradually they disappeared and, again, there was this paradoxical attitude of not encouraging lay missionaries. They would not edify the native peoples; unless they were religious they might scandalize the people; they would not be permanent and this temporary type of worker would discourage the native people.

Effect of War

Facing the widespread devastation following the end of the war, missionary Bishops had to call for help. Previously, i.e. before the war, some had gingerly touched upon the plan of lay missionaries. When Bishop Wade, of the North Solomons, launched his "Marist Medical Mission" many in high places had nodded their heads and looked askance. The break-through was hard but the war years helped, for at the end of the War the lay missionary was an integral part of the mission staff and just as necessary as other personnel.

The Holy See, through the Sacred Congregation de Propaganda Fide, has approved the formation of an international society for the lay missionaries. The Church now recognizes their important role on the missions today. Often they can give to the missions something which neither priest nor Brother nor religious Sister can give. Often highly trained technical people, they can give the fruits of their ability to the missions.

On a recent visit to Samoa I met many missionaries and for a time was with a group of Mormon missionaries. Naturally, the discussions centered upon the only common subject, missions. In the course of conversation I asked about their part. To my amazement they told me that every Mormon was expected to give two years overseas mission service. They had to pay their own fares and to provide from their savings for their upkeep whilst working on the missions. I asked them if every Mormon would make

such a sacrifice. They answered yes. In some cases an individual might ask for a deferment because of personal health or family reasons, but, normally, everyone accepted.

Wonderful Sacrifice

Two of this group, a man and his wife, were potato farmers from Idaho. They had completed their term of two years and were about to return to their farm which they had rented out whilst away. Moreover, this was their second volunteer service—in 1938 they had served two years. Another was a young lady of 24 years, a school teacher. She told me that her savings were not great when, as she termed it, her call came. She had spent \$100 on her fare, she had managed to keep herself for a time, but as she had exhausted her funds she would borrow from her parents and repay them when she returned to her job. How would we accept such a situation if the Catholic Church asked us to go to New Guinea or Fiji to teach the Catechism? Suppose every Catholic, gave two years mission service; what a difference it would make to our work.

Needs of Pacific Area

Nowhere in the mission field is there such a demand for lay help as in the Pacific area. The peculiar circumstances of war have made this area one where there is a widespread demand for education. Priests, Sisters and Brothers normally take care of the work of education as the mission develops, but in the years since 1946, the Church cannot meet the demands. Education has become the door which is opening and will open the faith for thousands upon thousands. Therefore, from every Pacific mission there is a cry for help in the work of education. The answer, of course, is qualified lay teachers volunteering for a number of years of service. There are already approximately a dozen qualified teachers working in the Pacific area, but the needs are many times greater.

Only a few weeks back His Lordship Bishop Foley, of Suva, called at the National Office investigating the possibilities of obtaining eleven qualified primary school teachers at once. He wants some for established schools in the larger centers, he wants others

for outpost schools. He is in desperate need of three male teachers for boys' schools; he needs women teachers for the girls' schools. At a place called Banz, in the Highlands of New Guinea, you will find a young couple, both teachers, who last year completed three years in the station and then told the Bishop they would repeat it. Peter and Leonie were happy, very happy, very excited about their work; they felt privileged to have a share in teaching the pagan children about God. Married but a few years ago they decided to spend their first years in the service of God.

You may wonder why the urgency of the need; you may say, Why can't the religious do it? First of all, the urgency is an aftermath of the war. The contact with educated people during those years has created in the native people a craving for education. The Church must provide an educational system, or see the work of years undone through the loss of the children. Religious can't be found in sufficient numbers. Many religious who went to the Islands years ago are now returning to Australia and New Zealand for teachers' certificates. But these are not got overnight; moreover, all religious cannot be spared at once.

Neither volunteers nor even missionary priests and religious will reap the harvest of souls possible to the native clergy and native Sisters. They will be able to multiply a hundredfold the fruits of the mission. But, again, a native clergy must be formed, a native Sisterhood properly trained and given a full background to their future work as teachers.

In Samoa I met a fine group of lay missionary teachers; bright, happy, their company was a tonic. One came from the United States, one from Sydney, one from Melbourne, one from New Zealand. It was a delight to meet them as they came home from their respective outlying schools, their days full of joy and happiness. One of the teachers, a recent convert to the Church, told me that she had volunteered for two years as a small thanksgiving for the gift of Faith. What a sentiment, and what a reproach to many of us!

Mission Chronicle

Missionary Societies

1. Missionary Sisters of St. Columban

Rome, March 3—(AIF)—Two members of the Missionary Sisters of St. Columban, who stopped in Rome enroute to Hongkong and the Philippines, mentioned the usual missionary problem "too few for so much that should be done." Sister Ignatius returning to the Philippines, after a short visit to Ireland to punctuate a twenty-five year mission activity, and Sister Thomas, Hongkong born Chinese Sister now returning to that city, who had just completed her novitiate of three years at the Motherhouse in Ireland, told about some of these activities. The Columban Sisters were founded in 1923 with the aim of assisting the missions of the Columban Fathers. Today, they are working in other missionary fields too. The young community had its baptism of fire due to the Communist oppression in China where it had three houses, one of them a school for Russian girls in Shanghai. About 170 girls attended that school conducted by ten Missionary Sisters of St. Columban, who followed the Byzantine Rite.

One of the major institutions of the Columban Sisters is the hospital for tubercular patients in Hongkong. Two Sister doctors and sixteen Sister registered Nurses and medical technicians provide medical care in this hospital of 250 beds. The two Sister doctors also lecture on chest diseases at the University.

The Sisters have: a school in the Prefecture of Bhamo, Burma; two hospitals and a dispensary in Korea; five houses in the Philippines where they have four High Schools and a college. A High School in Mindanao at Zamboanga, a parish of 70,000, takes care

of 400 boys and girls. The other schools are about the same size but the one at Ozanis, Mindanao, is of special interest. There the high school accomodates 400 boys and girls but there is a college of 2,000 students from grade school up to Master's Degrees. A very important part of the work of this college is the training of catechists; regularly about 100 of its students go to teach religion in public schools twice weekly.

Besides the above the Sisters have five houses in the United States: a novitiate in Massachusetts; a house of studies in Chicago; a house at Silver Creek, New York where the Sisters take care of domestic work and other tasks at the Columban seminary and two houses in California where they devote themselves to the education of Mexican children. At the present time the Sisters number about 200. Their Motherhouse is in Cahiracon, Ireland.

2. Christian Brothers

April 18—(NC)—Delegates of 21,000 Christian Brothers throughout the world will convene May 9 at their mother house in Rome for the 38th general chapter of the community since it was founded by St. John Baptist de la Salle at Rheims, France, in 1680. The chapter's principal purpose will be to elect a successor to the late Brother Athanase Emile, superior general, who died in 1952. A vicar general and 12 assistant superiors general also will be elected. Brother Athanase had served as superior since the 1946 general chapter. Brother Denis, elected with him as vicar general, has governed the Brotherhood since 1952. The superior general governs for life. The vicar and assistant superiors serve until

the next decennial chapter. The chapter will be opened with a retreat. Elections will occur about May 19 and will be followed by a study of ways and means to maintain and improve the religious and professional life of the Brothers.

3. Salesians

This year marks the 50th anniversary of the beginning of Salesian mission work in the Society's Province of China. Although the Chinese mainland has been closed in recent years, Salesian priests and Brothers are expanding their activities in Hongkong, Macao, the Philippines and Vietnam. In 1906 the Salesians began work in Macao, the Portuguese colony on the mainland of China. From there they spread to Shanghai, Peiping and other cities. In 1918 they were entrusted with the mission of Shiuchow, which was elevated to a Vicariate in 1920 and to a Diocese in 1948. Also under the direction of the Salesian China Province today is work in Hongkong, started in 1927, in the Philippines (1951) and Vietnam (1952). The Salesian missions in Japan and Thailand started the same way, in 1925 and 1927, and eventually grew large enough to form separate provinces.

Leader of the pioneer group of five Salesians to Macao half a century ago was Father Louis Versiglia. Later he was named the first Vicar Apostolic of Shiuchow and consecrated as Bishop. In 1930 he became the first Salesian martyr in China, when he was murdered by Chinese Communist bandits. They also took the life of his assistant, Father Caravario, who had been ordained only a year. The start of Salesian work in the China Province was at the Orphanage of the Immaculate Conception in Macao. This institution continues in operation at the present time, providing a home for Chinese orphans. The Salesians in Macao today also conduct the Don Bosco Orphanage for Portuguese boys and Yuet Wah College, which has some 700 students.

One of the highlights of Salesian work in China was the establishment of the Don Bosco Orphanage in Peiping in 1946. This fulfilled a prophecy made by Don Bosco more than 60 years earlier, that Salesian Missions would extend from Santiago, Chile, across

Africa to Peiping. Following one of his remarkable dream visions in 1886, he said: "When our missionaries will go to evangelize the different regions, of America, of Australia, of the Indies, of Egypt and of many other places, what a great day it shall be! I already see them working forward in Africa and in Asia and getting into China. They shall have a house in Peiping itself." Even after the Communists took over China and began the systematic expulsion of all foreign missionaries, they allowed the Salesian Orphanage and Industrial School in Peiping to continue operations. They soon closed the Diocese of Shiuchow, where in 1950 the Salesians staffed 22 central missions, 37 outlying stations with small chapels, schools for more than 3,000 pupils, orphanages, homes for old people, nurseries, hospitals, clinics and dispensaries which handled some 25,000 patients a year. The Salesian foundations in other dioceses were taken over one by one. These included 15 elementary schools for some 5,000 pupils, nine technical schools for another 750 pupils, six orphanages and four publishing houses. It wasn't until January of 1954 that the Communists expelled the last two foreign Salesians, from Peiping. That March they seized the Don Bosco Orphanage and arrested the Rector, a Chinese Salesian.

Most of the expelled missionaries took up work in Hongkong or the Philippine Islands. Today nearly 300 Salesians representing 22 different nationalities are attached to the Society's China Province. Two-thirds are from countries in Europe, North and South America, while the others are natives of China. These include 21 Chinese Salesians still behind the Bamboo Curtain, 12 of whom are in jails or forced labor camps. Even while their work in Hongkong, Macao, the Philippines and Vietnam is growing, the Salesians are not forgetting their missions held by the Communists. Today, in England, Italy and Hongkong, the Salesians are preparing special groups of students for the day when they will be able to carry the Faith back into China. These students come from China, Hongkong, Ireland, Italy, Brazil and Yugoslavia. Just as the Salesians staffed one of the last Catholic institutions to operate in Red China, so they plan to be among the first mission societies to return when the opportunity arises.

The Dioceses

3-11—Tientsin

Hongkong, April 19—On Easter Sunday, in one of the Tientsin churches, there were four Masses: 6, 7, 8, and 9 o'clock. The 7 o'clock Mass was offered by a 'progressive' priest; not a single Catholic attended. As soon as the 7 o'clock Mass ended the people crowded into the church for the Mass immediately following. As the eyewitness remarked: "I have never seen the church so crowded; there were more than a thousand jammed into the building, with many more standing outside. The same thing happened at the 9 o'clock Mass. The confessional of the 'progressive' priest had nobody around it; on the other side of the church, the three confessionals of the loyal priests had long lines of penitents waiting."

All Catholic churches now have a sign affixed to the outer gate: "Chiao-yu Ai-kuo 'Tsu-chin-hui'" which may roughly be translated: "Catholic patriotic progressive society." This began last January or February. This sign has been observed in Tientsin, Peking, Shanghai and Canton, and it is said that it has been ordered all through China—affix the prescribed sign or else close!

Since the arrest of Bishop Kung, Shanghai, Tientsin and other places in the north have been completely cut off from all contact with Rome. They have not so much as received the annual monthly intentions of the Apostleship of Prayer. Prior to his arrest Bishop Kung had seen to it that all this and pertinent information from Rome should reach all loyal priests; his arrest has broken that link.

From the Catholic viewpoint, Tientsin would seem to be better off than the rest of North China. The Bishop is firm and has many good priests. There are ten priests "more or less progressive," but they are far outnumbered by the loyal priests. The line between the two groups is clearly drawn but there is no animosity. During 1955 there were two ordinations, seven or eight ordained priest at each ceremony. These ordinations

were not publicized; all the newly ordained are in the loyal group.

In Peking, towards the end of 1955, the "anti-Hu Feng movement" had its effects on the Church. Priests who had made it possible for the Catholics to secretly receive the Sacraments were no longer able to operate, nor could they continue to use young men to carry Communion to the faithful. All Peking churches are controlled by 'progressives'. Both in Peking and Tientsin there are priests living as workmen, ministering to the spiritual needs of the Catholics when opportunity presents. All Chinese Jesuits in Hopei Province have returned to their parent's homes, on order of the police. To go out they need a permit from the local police. Some are well treated, with a fair amount of freedom but others are under strict house arrest.

One strong center of Catholic youth was practically destroyed, about 50 young people being scattered to outlying districts such as Sinkiang. Some of these manage to continue their studies but mostly they are laborers, some being 'baby sitters'. Though they have had to sacrifice much for their religion, and their living conditions are pitiful, yet they remain staunch.

One group of seminarians sent home by the police, after the arrest of Bishop Kung, are "at liberty under surveillance." The police have told them that they have no right to study or to attend school, nor have they the right to become 'workers'. All that is permitted them is that they may peddle cigarettes on the street to earn a slim livelihood. The remark of one can serve as a measure of the spirit of all: "God is in charge of tomorrow. He gives us today to love Him; let us do that, serenely accepting whatever happens. In His own good time He will aid us." Loyal Catholics, suffering for their Faith, know that all they need do is become 'patriots' then there will be a complete change, their food would improve, they could go to school, they would regain liberty. They refuse to pay the price demanded by the Reds.

4-3—Chowtsun

Bishop Pinger O.F.M.,

Since their arrest in 1951 there has been little or no word about Bishop Ambrose Pinger, O.F.M. and Fr. Fulgence Gross, O.F.M., Americans. It is believed they are held in a Tsingtao jail but no definite information has reached us. The long silence was broken a few months ago by a letter from the Bishop. Though he says nothing about himself the handwriting and general tone of the letter seem to indicate that he is in good condition. There is no word about Fr. Fulgence Gross, O.F.M., missionary in Chowtsun, arrested at the same time as the Bishop.

6-1—Sian

Once Archbishop Pacifique Vanni, O.F.M. and the 20 Italian Franciscans serving under him in Sian, Shensi, were expelled from China, very little information about the district has reached Hongkong. In 1948, prior to 'liberation', Sian had 11 Chinese priests, 26 Chinese Sisters and 13,795 Catholics out of a population of 1,500,000. It has now been learned that 5 of the Chinese priests were arrested about Easter 1956. How many priests are still able to work among the Catholics is not known. (April 30/56)

6-8—Tungchow

While the Russian Communist leaders were making smiling appearances in England their Chinese satellites were busy as ever in the campaign to destroy the Catholic Church. From the far northwest word has reached Hongkong that 5 Chinese priests and 3 Chinese Sisters were jailed recently in Tungchow, Shensi; another Chinese priest, seriously ill, is under house arrest. The Prefecture Apostolic of Tungchow, entrusted to Italian Franciscans under Msgr. Moretti, O.F.M., had, in 1948, 18 Italian priests, 8 Chinese priests and 9 Chinese Sisters; there were 6,575 Catholics in a population of 1,330,000. Msgr. Moretti and his Italian priests have been expelled from China. (April 27/56)

8-3—Shanghai

Hongkong, April 9—A recent arrival from Shanghai reports that there is now a 'Tai-Li-Chu-Chiao' (acting bishop), a Fr.

Chang Sze-liang. Our informant says that this individual wears a mitre but does not use a crosier. Questioned as to the source of the appointment the answer was that the Government had appointed him and that the 'progressive' group (Catholics who follow the Party line in defiance of the Church) had given him a great welcome, always heaping praise on him in their publication.

When asked how many 'progressive' priests are active in Shanghai the answer was that he did not know, that it was difficult to tell. One thing he did know for certain—the Chinese pastors of St. Teresa and of Our Lady of Peace churches refuse to offer Mass publicly. When the Communists sought to make them do so they replied that only Bishop Kung had the power to do that, that when the Bishop came out of jail and ordered them to again offer Mass in public they would do so.

Chinese Sisters, Franciscan Missionaries of Mary, continue to outsmart the Reds in Shanghai. There are still about 20 of these Sisters living at the General Hospital, in the Sisters' quarters. Regularly, the Reds would order all religious groups to attend 'meetings' etc., then have photographers on hand to take pictures for propaganda use. These Sisters, forced to attend the meetings, always went in ordinary attire; not once did the Reds manage to have a photograph of them in their religious habit. The authorities made it plain that they wanted the Sisters to be there in the religious habit but the Sisters always managed to produce some plausible excuse or reason for wearing lay attire.

This informant also said that many owners of businesses are really happy now that the State has finally taken them over, but the workers are far from happy. The owner no longer is under pressure to pay high taxes and high salaries—he has lost everything but he has also lost his worries. As for the workers, they are not at all happy. Now that the State is their employer they have had to take a substantial cut in their wages and have no hope of redress.

Rationing continues as severe as ever, with at least half of the rice allowed being of the lowest quality with a kerosene flavor.

As a special 'treat' everyone was able to buy one pound of peanuts at the Lunar New Year, the first of these in over a year. There was an increase of arrests at the Lunar New Year period. The jails are all full, so 'house arrest' is becoming quite common.

2. Bishop Walsh M.M.

Hongkong, April 17—The Chinese Communists, Shanghai, have 'invited' Bishop Walsh to move from his residence at Central Catholic Bureau to the church of Christ the King. They have also forbidden him to celebrate Mass in that church whenever any of the Chinese people are there. The Bishop had expected the orders to move out of CCB, according to his more recent letters.

3. Fr. Wagner O.F.M.

Fr. Cyril Wagner, O.F.M., American, in jail since June 15, 1953, wrote a few months ago that he is "in good physical condition; there is no reason to worry about me." His letters also mentioned his having received packages and news-clippings concerning sports, sent to him from America. The presumption is that he has been held in a Shanghai jail since his arrest there. No detailed information is available. Nor is there any recent word about the other priests arrested in Shanghai, that same day, June 15, 1953: Frs. John Clifford, John Houle, Charles McCarthy and Thomas Phillips, American Jesuits, and, Maryknoller Fr. Joseph McCormack.

12-1—Hankow

Elected Bishop in Guatamela

Father Costantino Luna, O.F.M., former missionary in Hankow, Hupeh, has been elected Bishop of Zacape, Guatamela. Born in Vicenza, Italy, 1910, he joined the Franciscans in 1925. Arriving in Hankow, 1935, he was chosen as the first student for the new Franciscan Language School for Chinese Studies. After completion of his language course, 1935-37, he spent some time as a missionary in the Hankow district before being made Rector of the Hankow Minor Seminary. After the war, 1947, he was sent back to Italy for advanced study. At Propaganda College he obtained a degree in Missiology. He also earned a degree in Canon Law, at Tolosa. Meanwhile, the Chinese Reds had taken over the China mainland making it impossible for

him to return to Hankow; he, along with many other exiled Hankow missionaries, was sent to work in Guatamela.

15-1—Hangchow

Hangchow, Chekiang, under Archbishop Deymier, C.M., who died April 2, 1956, in Bordeaux, had, in 1948, 22 French Lazarists, 43 Chinese priests and 93 Chinese Sisters working among 28,616 Catholics. After the Archbishop and his French priests were expelled very little information has reached here as to the situation of the Church there. It is not known definitely how many priests are in jail, or how many are able to exercise their ministry. A recent report states that the huge church, seating at least 4,000, dedicated to Our Lady, in Kashing, Chekiang, has now been reopened after having been closed during the past few years. The informant merely told of the well attended High Mass and procession in the church, Easter 1956. The Lazarist Father who received this report voiced the fear that it may mean the 'progressives' have taken over as the Chinese Reds would not otherwise have allowed the church to re-open. (April 27)

17-2—Hongkong

Sudden Death of Priest

The news of the sudden demise of the Rev. Fr. Dominic A. Frare, who passed away peacefully in his sleep yesterday, April 14, and who was the parish priest at Rosary Church, Chatham Road, Kowloon, came as a heartfelt shock to his parishioners and many friends who, until his last day, saw him in perfect health and all given to his parochial duties.

Fr. Frare was 43 years old. Born in Italy, in Vittorio Vento in the Province of Treviso, he studied for the priesthood in the seminary of his Diocese. Before completing his studies and believing that his vocation was missionary work, in 1931 he joined the Pontifical Institute of the Foreign Missions of Milan where he completed his course and was ordained a priest in 1939. World War II prevented his coming out to the Missions and he took up duties as professor of Latin, Greek and Italian languages in the schools of the Pontifical Institute in Milan.

At the end of the war his desire to work

in the mission fields was granted and he arrived in Hongkong on October 14, 1947. During the first year after his arrival he concentrated on the study of the Hakka dialect in the Saikung District. Later, he was placed in charge of the Catholic ecclesiastical district of Tai Long in the New Territories. In 1951, Bishop Bianchi recalled him to Hongkong and appointed him Vicar Co-operator at the Rosary Church Parish, Kowloon. Warm-hearted and understanding, Fr. Frare took over his new position with zeal and soon gained great numbers of friends among the parishioners of Rosary Church. In April, 1955, Bishop Bianchi appointed Fr. Frare as Parish Priest of Rosary Church, a position which he carried out until his untimely death with most praiseworthy efficiency and great zeal. He was endowed with a natural gift of making friends and of adapting himself to circumstances. His parishioners found him ready to help at any time. He was greatly liked among his fellow priests and in his Society he was known to be equally happy to obey as to direct.

H.E. Bishop Bianchi celebrated Pontifical Requiem Mass at St. Margaret's church, Happy Valley, April 16th, following which the interment took place at the Catholic Cemetery, Happy Valley. A large assembly of priests, Sisters and laity were present. R.I.P.

17-3—Kaying

Probable Arrests

Hongkong, April 17:—Letters received in Singapore from Kaying (Meih sien), Kwangtung, then forwarded to Hongkong report that another two Chinese priests of the diocese formerly headed by Bishop Ford, M.M., who died in a Canton prison, have been arrested and that they are in danger of their lives. No direct word has reached Hongkong concerning this hence the information is given out with reserve. However, the two priests in question had regularly written to relatives in Hongkong, and those same relatives had sent financial aid to them. For some time now, all such letters have stopped. This might be an indirect confirmation of the Singapore information.

17-7—Swatow

This diocese in 1948 had 38 Chinese priests, 3 Chinese Sisters, working among

28,460 Catholics. The ordinary, Bishop Charles Vogel, M.E.P., together with the 38 Paris Foreign Mission priests working in the diocese have all been expelled by the Communists. It is definitely known that a number of the Chinese priests have been arrested. Today, apparently no priest is able to function openly. Several priests had managed to secretly visit the Catholics bringing to them Mass and the Sacraments. With the present pressure against the Church, the people have requested the priests to cease doing this as each such visit has meant considerable danger to both priest and people. (April 27, 1956)

2. Veteran Missionary Dead

Fr. Louis Coiffard, died in Malacca, on March 23, at the age of 71. Born in Angers, France, he sailed for the Chinese Missions in 1909, and worked first in Canton and later in Swatow. Ousted by the Reds, he returned to France, but soon begged his Superiors to send him back to the Missions. For the last two years till his death he has been ministering zealously to the Chinese Catholics in St. Theresa's Church, Malacca. His Grace, Msgr. M. Olcomendy, officiated at Vespers and later at the funeral rites. Present also at the funeral were ten priests, including the Local Superior of the Paris Foreign Missions, Rev. R. Challet.

17-9—Macao

New Welfare Center

A new Social Welfare Center, named after Pope Pius XII, was opened, March 10 by Msgr. D. Policarpo de Costa Vaz, Bishop of Macao. It is a stone building of two floors under the care of Sisters, Franciscan Missionaries of Mary. In June, 1953, the Rev. Sister Agnes and another Sister of F.M.M. started a small center in a very poor area, to attend the sick and needy. They found it very difficult to carry on with their work for lack of funds. Even so, in the last six months of that year some 6,798 sick people were treated. In 1954, the poor attended by the Sisters numbered 19,433. In 1955, a record number of 38,474 were treated in that small center.

On the ground floor of the new Center there are a big dining room, the kitchen and a well equipped washing room. There is also a spacious room in which can be put ten beds

for men. On the left side is the first aid room and small pharmacy. On the first floor, there are a dormitory with ten beds for women, and five small rooms for persons with

contagious diseases. On the second floor is the room of the Sister on night duty and a large verandah. Two physicians will attend the sick.

Neighboring Missions

BURMA

1. Religion Respected

Rangoon, April 12 (NC)—Religion is respected in this ancient land and young republic of Burma. There are materialists here, as in most countries, and sophisticated agnostics. But if they make pronouncements, they are not flattered with the attention they might receive in Tokyo, Taipei, New Delhi or even Manila. And materialism certainly is not the basic dogma of the governing party, as it is in Communist-ruled China, North Korea and north Vietnam. Burma has no official state religion, but its constitution gives a special status to Buddhism as the religion of the majority. Buddhist monks are numerous in Burma and wield great influence among the people. Prime Minister U Nu is a sincere Buddhist, highly esteemed for his personal honesty and idealism.

In January, 1948, Burma quit the British Commonwealth. It is now the Union of Burma, an independent republic. Its flag has five stars for the country's chief racial groups, the Burmans proper, the Karens, the Kachins, the Shans and the Chins. The Shans are Buddhists, like the Burmans. The others are animists, spirit-worshippers, who embrace Christianity more readily than do the Buddhists. Among all, religion of every kind is honored. Side by side with respect goes tolerance. Visitors attending the National Eucharistic Congress here in February were impressed by the respectful and helpful spirit of the non-Christians. As His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, said in a public tribute: "Even in a land predominantly Catholic we could hardly have asked for more" than Prime Minister U Nu and other public authorities did for the Congress. Private schools, those under religious or other non-state management, in Burma are completely free to teach religion. They are not harassed by bureaucratic interference or levies. In public schools

the authorities favor the teaching of moral principles.

In this generally friendly atmosphere, however, the 160,000 Catholics amid Burma's population of 18 million suffer from an avoidable shortage of priests, Brothers and Sisters. On attaining independence, the Burma government restricted the entry of missionaries. It was one of those steps that several East Asian governments have taken after regaining sovereignty. Its effect, obviously, has been to penalize the Christian sections of their own people. The Christian minority in Burma is not yet able to supply all the clergy needed for its normal life and growth. That means it still needs missionaries from other lands. But except for school teachers—and then only a few, after long delays—no missionaries have been allowed to enter Burma in recent years. Lately the government has announced a policy of admitting enough new missionaries to keep the total missionary strength up to the level of the year 1939. The figure is still inadequate because there are more Christians in Burma now and more people wishing to become Christians than there were in 1939. The war, in the meantime, has hindered the preparation of Burma-born clergy and Religious. Still, the arrival of replacements for those who have died or have been invalidated since 1939 will be a great relief to Burma's Catholics. Meanwhile, from within and without, the forces of atheistic Communism threaten this green land of natural wealth and strategic importance.

2. Soviet Technical School

Rangoon, April 19 (NC)—Burma does not want Communism. But Communism wants the whole world and Southeast Asia in particular. That means it wants Burma, this fertile, oil-producing country located between China and Thailand on the east and India on the west. While it has chosen a "neutralist" policy in its external relations, the Government of the Union of Burma is

anti-Communist. Communist forces are in open rebellion against it. Every few days the Rangoon papers carry reports of clashes between the Burmese army and Communist guerrillas. The Communist Party, naturally, is not legal in Burma. (There are two Communist forces here, one that follows the Moscow-Peking line, another with a slant vaguely called Trotskyite.) While here, as everywhere else in East Asia, Communism has relatively few adherents among the people, that fact does not render the Communists harmless. They do not need a majority for their strategy. The less opposition they meet, the more easily they operate. They ignore no person or sentiment that they can exploit. The Communist chief in Burma, Than Tun, became a Communist in his student days, like most other Red leaders in Asia. It was on the nationalistic anti-colonial sentiment of university students that Communism laid its foundations in Burma before World War II. Factors that strengthen opposition to Communism in Burma: (a) The government and people are religious-minded. That makes it harder for Marxist materialists to recruit collaborators. (b) Burma regained its independence in 1948. So the Communists have no nationalist grievance to exploit now. (c) Refugees have fled from Communist China into Burma. Their flight has increased the misgivings of observant Burmese concerning life under Communism.

Factors that weaken opposition to Communism: (a) Buddhism, the religion of the majority here, tends to be passive. The hypocritical "peace" front of Communist imperialism has attracted some Buddhist sympathy. You can find Burmese Buddhist monks ranged under the Picasso "peace" dove. (b) Socialism, which can predispose to Communism, is favored by some leading Burmese. (c) In the university and even in the Government there are men whose hearts are closer to Marx than to Buddha. Materialism of the Marxist brand has its devotees here, many of whom probably have no thought now of joining the Communist Party. From outside also, Communist influences play upon Burma. The military and political power of Communist China clank menacingly against the north-eastern frontier. Both pride and fear press the 300,000 Chinese in Burma, in their shops, organizations and Chinese schools, to support the Peking Government and its

principles. No Communist literature^e may be published here, but Communist publications from China and elsewhere are on sale. Soviet films are shown in Rangoon theaters, though not often. The State visits of Bulganin, Khrushchev and Chou En-lai were obvious efforts by Moscow and Peking to sell Communism, in gift wrapping, to Burma.

An ominous announcement followed the Bulganin-Khrushchev visit. The Burma Government has accepted the Soviet Government's offer to establish a technological institute in Rangoon for 1,000 students. The course would be for five years and 100 students would do further post-graduate work for three years. The institute is to include hostels or dormitories for the students. Under this project, Russian Communists can have a full time direct influence on a picked corps of Burmese students, the class they have always worked on most successfully in Asia.

3. Missionary Visas

Rangoon, April 19 (NC)—The Burmese Government has clarified its position regarding replacements for missionaries who were in Burma in 1939 and who have since died or left the country. After a lapse of several years, during which all applications for entry visas for missionaries were kept pending, replacements will now be allowed to enter the country, provided that there is no Burmese citizen available to do the work for which the missionary is coming. Under the new policy, four missionaries will be permitted to come to Burma. They are Fathers Louis Feuvrier and Louis Sahuc for the Archdiocese of Rangoon, and Fathers Auguste Lespade and Claude Roy for the Archdiocese of Mandalay. All belong to the Paris Foreign Mission Society. According to present practice, they have been granted entry visas for a one-year stay. The visas must be renewed by application each year.

Father Timothy Connolly, superior general of the Society of St. Columban of Navan, Ireland, has recently visited the Prefecture Apostolic of Bhamo in the Kachin State, which is directed by Columban Fathers. Father Augusto Lombardi, vicar general of the Milan Foreign Missions, is on a four-month visitation of all the mission stations of his society in the dioceses of Toungoo and Kengtung.

INDIA

1. Difficulties of Christians

Rome, March 3 (AIF)—The author of a pamphlet of 70 pages published under the title "Why Are You Nervous of Conversions to Christianity" is a retired Indian police official. From newspapers, periodicals and court records he documents an answer to false charges levelled at times and in certain places, especially in Madhya Pradesh, against Christians and in particular against Christian missionaries. Mr. Morris begins his pamphlet with the observation that India is a secular State in which Hindus are predominant, where there is a host of other religions, and where there is noticeable a definite antipathy against Christianity alone. It is this fact that gives significance to title of his pamphlet. There are a few remarks showing how ideals of religious liberty are emblazoned in the preamble to the Constitution which itself gives satisfactory guarantees of full religious liberty. "What the world, however, sees in day to day happenings (of which the Government is seemingly not unaware in the States in which they occur) is not quite as promising as these ideals, despite the guarantees of the Constitution and the unambiguous declarations from those at the top where *Liberty, Religious Freedom and Equality of Status* have their due place."

The manner of the pamphlet shows traces of the life-long experience of the author who as a police official was accustomed to run down facts. It is a compilation that gives significance to some details that might otherwise be overlooked. The author, a Knight of St. Gregory, toward the end of his booklet writes: "To one who has grown old in the service of his country, and who has watched with understanding the struggle for and the attainment of our great freedom, it is a matter of alarm and insecurity that the fruits of that freedom are being jeopardized. In this feeling of alarm and insecurity I am not alone, there being many of the nearly 10 million poor, inoffensive and peaceful Christians, including missionaries, in some parts of the Indian Union, particularly Madhya Pradesh, who in spite of the guarantees in the Constitution of freedom to practise one's religion are carrying on in fear and insecurity in the midst of threats, harassments and gross injustice."

Kottayam, Travancore, April 5 (NC)—An Indian Catholic daily, *The Deepika*, has reported the burning of a church built less than three months ago in the diocese of Mangalore. The *Deepika* said that the church was burnt by Hindus who reportedly were angered at the progress of the Catholic community, most of whom are farmers. The Hindus also set fire to the house of Joseph I. Puthett, a leader of the 25-family Catholic colony. The incident reportedly climaxed months of anti-Christian harassments against which Mr. Puthett had complained to the police authorities with little success. Previous vexations allegedly included assaults on Catholics and trespassing on their properties. The local parish priest, Father Joseph Rodrigues, has lodged a complaint against the church-burning incident.

3. Want No Special Favors

Bangalore, April 5 (NC)—The Catholic community in India does not seek "special favors" from the national government, a leading member of the hierarchy has declared. Archbishop Thomas Pothacamury of Bangalore, general secretary of the Indian Bishops' Conference, addressing a meeting of Catholic lay leaders here, pointed out that the Church in India is concerned over the activities of militant Hindu organizations in some parts of the country, particularly in the state of Madhya Pradesh. There is an impression among them, the prelate stated, that Christianity is a foreign and denationalizing faith and that conversions to Christianity are acts of disloyalty to the country. This is a fantastic argument, the Archbishop declared. "Indian Catholics do not ask for any special favors, but want only to exercise the fundamental rights guaranteed by the constitution." The archbishop's audience included delegates from seven archdioceses and dioceses who approved a new constitution for the Catholic Union of India.

4. Asks Supreme Court Ruling

New Delhi, April 6 (NC)—An Indian archbishop has challenged provisions of the Madhya Pradesh Public Trusts Acts as unconstitutional and illegal. Archbishop Eugene D'Souza of Nagpur asked the Supreme Court for a ruling that Catholic churches and institutions are entitled to exemption from the

act under the country's constitution. The prelate's counsel contends that a Madhya Pradesh law demanding registration of Catholic churches as public trusts violates articles of the Indian constitution recognizing freedom of religion.

The Catholic counsel called for exemption from the act also on the ground that Catholic churches and institutions, which are governed by Canon Law, cannot be regarded as charitable trusts. The counsel pointed out that, under Canon Law, archbishops and bishops are not answerable to anyone except His Holiness Pope Pius XII for the administration of Church properties. No member of the Catholic community can claim any right of beneficiary to the properties.

The petition noted seven specific objections against the act, including an allegedly "arbitrary" clause giving power of inspection of Church properties to charity commissioners. The case is being heard by a panel of two Hindu judges who have issued orders halting the implementation of the act. Similar acts have been promulgated in other Indian states, including Bombay and Hyderabad.

5. Religious Instruction in Schools

Madras, April 10 (NC)—Noted Indian leaders have stressed the need for restoring religious instruction as an important subject in the country's public schools. Religious instruction is now barred from public schools and colleges under terms of the country's "secular" constitution. The ban is not applicable to Catholic schools. They accord a place of honor to religious teaching in their curricula. Most Catholic schools, however, are subject to another constitutional provision which states that students can be required to attend religious classes only with the written consent of parents.

Many Indian leaders, alarmed by indications of a decline in moral standards among the nation's youth, are turning their thoughts to religious instruction as a remedy. The latest exponents of the advantages of religious classes are M. Patanjali Sastri, a former chief justice of India, and M. Mohamed Ismail, president of the India Moslem League. Mr. Sastri proposed a "carefully devised and graded" program of religious instruction as an antidote to what he called the drift from traditions apparent among India's youth. No

person's education is complete without instruction in religion. There is no constitutional bar to the imparting of religious instruction in state-aided institutions, though it is barred in state-owned institutions.

Addressing a gathering of Moslem youths in Coimbatore, Mr. Mohamed Ismail said that teaching of religion must find a place in all educational institutions, if the country is to proceed on right democratic lines. Mr. Ismail said that one of the chief reasons for the recurring communal clashes in India was "lack of proper religious background."

6. Jesuits in India

Ahmedabad, April 16 (NC)—The number of Jesuit priests working in India has been estimated at well over 1,000. The figure was released here following the re-constitution of Jesuit missions in India into units conforming to the new states of free India. A decree of Father John Baptist Janssens, Jesuit superior general, converted the former missions into independent provinces and vice-provinces, with headquarters at Ahmedabad, Belgaum, Bombay, Calcutta, Jamshedpur, Madurai, Mangalore, Patna, Poona and Ranchi. These divisions are manned by a total of more than 1,300 priests and Brothers. There are in addition about 720 scholastics receiving training at the various Jesuit novitiates and seminaries. Jesuits thus account for more than 22 per cent of the total Indian clergy and brotherhood strength at 5,890.

The figures indicate the large part played by Jesuit institutions in educating India's youth. They show that these institutions care for nearly 50,000 students, including more than 15,000 youths receiving instruction at the 13 Jesuit colleges in the country. The colleges include famous institutions like Saint Xavier's College at Bombay, Saint Joseph's College at Trichinopoly and Loyola College at Madras, which have given hundreds of distinguished leaders to this country.

7. Lenin's Statue

Kottayam, Travancore, April 17 (NC)—An Indian Catholic daily, the Deepika, has denounced a Communist proposal to erect a statue of Lenin in the largely Christian city of Quilon. The see of Bishop Jerome Fernandez, Quilon has been a Catholic center from very early times. Tradition says that

the first church in Quilon, which now has nine churches, was founded by St. Thomas the Apostle in the first century. The proposal to establish a statue of Lenin at public expense followed the election of a pro-Communist Hindu as chairman of the city council. The Communist-dominated town service league won a majority of seats in recent elections to the council.

8. 'Crude Persecution'

Jashpurnagar, April 19 (NC)—An easing of the Madhya Pradesh state government's anti-Catholic school policy is believed to be in sight following the abolition of "tests" for Catholic school children. The tests, which have been criticized as a "crude persecution" of Catholic students, qualified those passing it to a primary certificate. Introduced in 1952, the tests placed Catholic students at the mercy of an allegedly ruthless education department which deliberately failed most of them. More than 500 out of 626 Catholic pupils in 1955 failed to pass the tests. Pupils who fail the tests are obliged to stop their education at the primary level, bringing on a serious shortage of strength in most of the higher Catholic schools. The test policy criticized was an attempt to "kill" the entire Catholic educational system in Madhya Pradesh.

9. Investigation of Missions

Nagpur, April 20 (NC)—The Madhya Pradesh state supreme court here has ruled that it has no jurisdiction to render a decision on the Catholic petition asking that the state government's mission investigation committee be prevented from functioning. The ruling thus rejected the petition filed more than nine months ago by G. X. Francis, president of the Catholic Regional Council of Madhya Pradesh, Bihar and Orissa. The petition maintained that the stage government's appointment of a mission investigation committee constituted a "direct threat" to religious freedom, which is guaranteed by India's constitution.

The high court admitted that some of the powers granted to the committee by the Madhya Pradesh government violated constitutional provisions. The court held, however, that the committee itself is "non-statutory, non-judicial and completely non-compulsory." Therefore, it ruled, its activities are not sub-

ject to the court's jurisdiction. Court interference with committee actions would be warranted only in cases of compulsory investigation of religious affairs and government action based on such investigation. The court's decision included a directive to the Madhya Pradesh government to conduct its investigation without infringing religious freedom.

10. Lay Apostolate

During 1955-56, the Sodality in St. Xavier's College, Palayamkottai, has given concrete evidence of apostolic spirit. The Sodality has a Catechism Section that conducts catechism classes in three different places; a Hospital Section that visits patients in hospitals every Sunday; a Social Service Section that looks after the poor of a particular area by attending to their spiritual and material needs—more than ten thousand rupees have been spent during the year on rice, clothes, medicines, etc.; and a Literary and Propaganda Section that sees to the spread of Catholic literature both among Catholics and non-Catholics. The College also has a Sodality for Juniors which is doing quite a lot of good work. The Directors and sodalists are to be congratulated for this fine piece of apostolate!

The Morning Star,
April 1956

JAPAN

1. Ordination

Tokyo, March 10 (AIF)—Among a group of Jesuit scholastics who will, by special arrangement, be ordained to the priesthood one year ahead of schedule are four Japanese scholastics who entered the Society immediately after World War II. It is of interest to note that two of the four have sisters in religious life while the father of one is an aspirant to the religious life in the Carmelite Order.

2. Bible In Japanese

Tokyo, April 12 (NC)—The entire Catholic Bible has been translated into Japanese for the first time. The final book of a three-volume edition of the Old Testament is ready for publication. The New Testament was translated into Japanese a long time ago, but it was not until recently that a Catholic translation of the Old Testament was undertaken. The publication work is

being done under the direction of Father Eusebius Breitung, a German Franciscan who is director of the Kumyoshi Press in Sapporo.

3. Retreat Turnout

Sasebo, April 20 (NC)—A Franciscan Conventual retreat master got a tenfold turnout when he gave a retreat for the 16 Catholic girls in this year's graduating class of the high school of the Australian Sisters of the Good Samaritan. Final examinations were finished, and the girls were free to attend or not, so Father Joseph Kiyokawa, O.F.M. Conv., expected no more than the 16 Catholics among the 164 graduates. But all 164 graduates showed up for the first conference, and came back for the talks during the rest of the three days. Most of the girls attended daily Mass, prayed the Rosary, and took part in each evening's service which concluded with Benediction of the Blessed Sacrament.

4. Minor Seminary

Kyoto, April 20 (NC)—Plans are under way for construction of a minor seminary here dedicated to Bishop Patrick J. Byrne, American prelate, who died at the hands of the Communists in North Korea in November, 1950. Land has been purchased and construction will begin when sufficient funds become available.

After eleven years in the missions of Korea, Bishop Byrne, a native of Washington, D.C., was assigned to Kyoto, Japan, in 1934. In 1937 he was made Prefect Apostolic of Kyoto. Interned in Japan during the war, his broadcast to the Japanese people at the close of the war helped to prevent undue bloodshed as the American occupation forces prepared to enter the country. Following the war he was appointed Apostolic Delegate to Korea. At the outbreak of hostilities there he was captured by the Communists and later died during the infamous "death march" to the North.

5. Population Pressure

Geneva, Switzerland, April 23 (NC)—Opportunities for Japan's excess population to emigrate are badly needed, Father John Sasaki, S.J., national director of Catholic Emigration in Japan, stated here. During an interview at the headquarters of the Inter-

national Catholic Migration Commission here Father Sasaki made an appeal for international assistance to help relieve the population problem in his country. Before coming to Geneva he visited Rome where he gave an official report to the Holy See on a trip he made throughout the Americas studying the situation of Japanese emigrants abroad.

The Japanese Jesuit said that only one fifth of Japan's land is arable. Although it is cultivated to the full, this amount of land cannot sustain a population of 89,000,000 which increases about 1,000,000 persons annually. Japanese territory is only a little larger than that of Norway, which has a population of only 3,500,000. Japan, the most highly industrialized nation in Asia, has been recently forced to cut back the production of numerous important commodities. The result is widespread unemployment, aggravated by the annual natural population increase.

Father Sasaki spoke of the gravity of the pressure of the increasing population. The most tragic effect in the moral order is the widespread practice of abortion. It has been estimated that there are 1,000,000 abortions a year in Japan. Other countries could help extricate Japan from this complicated human problem by admitting Japanese immigrants. The people generally are eager to emigrate, a chance to live decent lives in circumstances befitting human dignity. Almost everywhere Japanese emigrants are barred. The United States, admits only 185 Japanese each year on the normal quota, although nearly 15,000 war brides and other 'family reunion' cases have entered in excess of the quota in the last five years.

6. All-Catholic School

Nagasaki, May 1 (NC)—Bishop Paul Yamaguchi of Nagasaki has officiated here at the dedication of the first all-Catholic parochial school in Japan. The school is conducted by the Augustinian Fathers of the U.S. Eastern Province, whose superior is Father Thomas Purcell, O.S.A., former professor at Villanova University.

All of the children at the school are Catholics of the Augustinian parish here. The new educational institution has accommodations for 450 pupils. There are 155 enrolled now under the teaching supervision of the St.

Maur Sisters, who are noted in Japan for their schools in Tokyo, Yokohama and Shizuoka. A unique feature of the school is the teaching of English from the third grade on.

The Augustinian parish has more than 1,000 Catholics. The Augustinian Fathers returned to Japan in 1953 to renew mission work that was broken off more than 350 years ago. They first came to Nagasaki in 1603, and 25 of them gave their lives for the Faith. Among the Japanese martyrs beatified by Pope Pius IX in 1867 were five Augustinian priests and six Japanese laymen who were professed as tertiaries of the Order.

KOREA

1. Catechists

Seoul, February 25 (AIF)—An adequate supply of capable and zealous catechists is one of the foremost needs of the missions in Korea. This was brought out recently when a number of Columban missionaries who are working in Korea had occasion to meet and to exchange views. The pool of professional catechists has never been adequate to meet the demand of the times and the problem has been aggravated in the past year or so by the soaring cost of living. Missionaries have found it necessary to release professional catechists because they were unable, due to the limits of their budgets, to pay them a living wage. "If I only had ten more catechists and money for their salaries I could add at least 1,000 more persons to the parish rolls every year," said one missionary of experience. Vigorous Catholic Action organizations like the Legion of Mary to train volunteer catechists for every parish were recommended by His Excellency Bishop Thomas Quinlan, Regent of the Apostolic Delegation and Vicar Apostolic of Chunchon.

Praesidia and Curia of the Legion are springing up all over Korea. Until the problem is solved by a sufficient number of Legion Catechists many Korean missionaries will be obliged, because of lack of funds, to have only part time professional catechists.

2. Seminary Outgrown

Kwangju, April 20 (NC)—Shortage of accommodations for seminarians in Korea is becoming a serious problem, according to Msgr. Harold W. Henry, Prefect Apostolic of Kwangju. The Columban prelate said

that last year he had to refuse seven applications out of the 12 he received from men seeking to enter the minor seminary. Korea has only one major and one minor seminary. Msgr. Henry has announced plans to build a dormitory accommodating 60 minor seminarians from his prefecture. They will attend classes at the Salesian Fathers' high school. Special instruction and direction will be given them by Msgr. Henry and other Columban priests. Kwangju prefecture, staffed by 24 Columban missionaries and 8 native Korean priests, has at present 22 candidates for the priesthood.

MALAYA

1. 'Magnificent Welfare Work'

Singapore, April 10 (NC) — Two members of the British Parliamentary delegation visiting Singapore have praised the "magnificent piece of welfare work" being done by the Catholic Welfare Services. G. J. M. Longdan of the Conservative Party and F. Blackburn of the Labor Party spent more than an hour at the Catholic agency's headquarters in the village of Kampong Simee near Ipoh. They were particularly interested in the inmates of the home for the aged and the Catholic clinic, where they watched the German Brothers of Mercy giving free treatment to patients.

Catholic Welfare Services were established in the Ipoh area in 1952, primarily to care for the hundreds of "new villages" set up as a protective measure against the Communists. The Catholic agency now cares for 176 of these villages in eight Malay states. Last year various Catholic medical teams treated about 250,000 patients in Perak state alone. The welfare agency has promoted educational projects, domestic training for women, introduced youth activities, established a home for the aged and distributed vast quantities of relief materials, most of it donated by Catholic Relief Services—National Catholic Welfare Conference. The whole project is under the direction of Father Anthony Khaw, a member of the local clergy. The work of the German Brothers of Mercy here has been officially acclaimed as one of the best examples of welfare work being done by any organization in Malaya.

2. Christian Brothers' School

Among the schools sponsored by St.

Xavier's Institution (Christian Brothers), Penang, outstanding are the three in Kedah State: St. Patrick's, Kulim, South Kedah; St. Theresa's, Sungei Patani, Central Kedah, and, St. Michael's, Alor Star, North Kedah. These are Government Grant-in-Aid Schools. Each school has a number of private classes to assist over-aged children. At present, only one Christian Brother supervises these schools. Plans call for the establishment, in the near future, of a Community of Christian Brothers in Alor Star, Kedah, to care for these schools.

St. Patrick's pupils are preponderantly Chinese whose parents conduct small businesses in and around Kulim. Next in numbers come Tamils, children of rubber estate employees. Finally, there is a sprinkling of Malays. Of the more than 600 pupils, about 10% are Catholic. Educational opportunities are deeply appreciated. Many youngsters travel twenty or more miles to school daily and are seldom if ever late or absent. St. Theresa's, a new ferro-concrete building, has more than 800 pupils. St. Michael's 907 pupils are divided as follows: Chinese, 302, Malays 277, Indian Muslims 45, other Indians 272, Europeans and Eurasians 11. There are only 71 Catholic students. (Malay Catholic News, 4/8/56)

PAKISTAN

Full Rights to Catholics

Karachi, April 10 (NC)—Top Pakistan leaders have assured full rights to religious minorities following the declaration of Pakistan that it is an "Islamic Republic." The pledge came shortly after leaders of the Catholic community conveyed their misgivings in regard to the adoption of an Islamic constitution for Pakistan. Prime Minister Mohamed Ali and Minorities Affairs Minister Nurul Huq Choudhury sought to allay Catholic fears by issuing a guarantee of full religious freedom to minority communities. Mr. Ali told the National Assembly that minorities in Pakistan are "equal and honored citizens" of Pakistan and that everything possible will be done to make them feel secure. Mr. Choudhury repeated this assurance and said that every single complaint by the minorities is being "looked into by me."

The Catholic deputation had voiced concern over certain provisions of the constitution, particularly a clause which gave rise to

fears that study of the Koran, the Moslem holy book might be made compulsory for Moslem children attending Catholic schools. The deputation included two priests and C. E. Gibbon, deputy speaker of the Constituent Assembly, which had adopted the constitution. Catholic leaders also sought an assurance of non-interference in the working of missionary institutions like hospitals, schools and orphanages. The leaders had interviews with Law Minister I. I. Chundrigar and the Prime Minister, both of whom reportedly pledged government protection.

PHILIPPINES

1. Holy Week Procession

Manila, April 9 (NC)—Each year during Holy Week, downtown Manila sees the traditional procession of the Black Nazarene. This year an estimated 50,000 Catholics marched behind the ebony image of Christ bearing His cross. Thousands stood along the sidewalks or watched from windows in stores and office buildings. Traffic was tied up for more than an hour as the swaying image of the Black Nazarene was borne along on the shoulders of barefooted men. Hundreds of other men struggled for the privilege of touching handkerchiefs to the feet of the statue. Purple-garbed women, with green garlands around their heads, followed the statue reciting the Rosary. Rich and poor walked together in this unique procession.

During Holy Week, churches all over the Philippines were jammed. When a parish priest was asked if he thought the new Ordo for Holy Week made for a greater attendance at the ceremonies, he replied: "Not here in the Philippines. These are the biggest days of the year and it is traditional for Filipinos to crowd the churches from morning to night."

2. Immoral Manila Tabloids

Manila, April 14 (NC)—The leader of a crusade against immoral literature here told a group of Catholic laymen meeting at the University of Santo Tomas that indecent tabloids in Manila manage to stay in existence through blackmail. Narciso Pimental, an attorney who heads the Crusade for a Clean and Honest Press, said that staff members of such muckraking publications approach individuals and threaten to publish a story about

them unless they pay off. Mr. Pimental has attacked the "diabroids", as he calls them, on radio and television. He edits a newspaper of his own in which he tries to prove that stories in Manila's 27 "diabroids" are false. According to Mr. Pimental, the publishers of the "diabroids" actually give a receipt for the blackmail payments they receive. He has shown some of these receipts in his paper.

3. Condemned Books

Manila, April 21 (NC)—A bill that would make two novels, condemned by the Church, compulsory reading in all Filipino schools has been introduced in Congress here. The books are "Noli Me Tangere" (Don't Touch Me) and "El Filibusterismo" (Filibustering) by Jose Rizal y Alonso, Filipino revolutionary leader shot by the Spanish in 1896. The books were condemned by the Church as unfit for general reading because of the unfavorable way in which they present the clergy. The bill, introduced by Senator Claro Recto, who was opposed by The Sentinel, Manila Catholic newspaper, when he ran for election, presents great difficulties for the Church here. If it opposes the bill's adoption, opponents of the Church will label it "unpatriotic" and critical of a man who is widely regarded in the Philippines as a hero of independence. If it does not oppose the bill, the Church will seem to reverse its stand that the books are unfit for general reading.

4. Father Selga Dead

Manila, April 23 (UP)—Father Miguel Selga, S.J., former Director of the Manila Weather Bureau, died of double pneumonia at the San Jose Seminary in suburban Quezon City today. Fr. Selga, writer scientist and linguist, was 77 years old. He was born in Barcelona, Spain, where he received his early schooling, finishing his college education in Saragoza. He later went to the United States and attended several American universities. He was a member of several learned societies, including the American Astronomical Society of Chicago, Astronomical Society of the Pacific, the Franklin Institute and the Sociedad Astronomica de Spana. Fr. Selga was conversant in 11 languages but his best were Spanish, English and French.

5. Mill Hill Missionaries

Iloilo, April 27 (NC)—The Mill Hill

missionaries, popular name for the priests of the Society of Foreign Missions of St. Joseph, have celebrated the golden jubilee of their arrival here. Archbishop Egidio Vagnozzi, Papal Nunci to the Philippines, flew to Iloilo from Manila to officiate at a Solemn Pontifical Mass of thanksgiving, marking the occasion.

The Mill Hill missionaries were the first group of priests to come here after the islands won their freedom from Spain. They landed in Manila in February of 1906. At that time, few Spanish missionaries were left in the islands to attend the spiritual needs of the people. American Bishop Frederick Rooker had invited them. There were eight priests in the first band. Only two are living today, Father Foller and Caim. When they arrived in 1906, the Diocese of Jaro, to which they were assigned, comprised the territory of two islands, Panay and Negros. Large numbers of the people on these islands had joined the heretical Aglipayan church, and made the missionaries most unwelcome.

At the time of World War II there were 51 Mill Hill missionaries in the Philippines. After the Japanese landed in Panay only two remained of the 28 rectories occupied by the Missionaries. Fifteen of the rectories were burned to the ground. During the war, 21 Mill Hill Fathers were interned, three were shot by Filipino guerrillas, three were killed by the Japanese, and seven others died from the effects of the war. The Mill Hill Fathers now have 55 priests who care for 367,000 Catholics in 29 Filipino parishes.

6. Catholic Action Institute

Manila, May 5 (NC)—An Asian Training Institute for Catholic Action is being planned here to prepare youths to help direct Catholic Action projects in the whole of Asia. The institute was proposed by delegates to the First Asian Congress of the Lay Apostolate, held here last December. Dr. Jose Hernandez, president of Catholic Action in the Philippines, said that the institute will conduct a three-year course for youths from various parts of Asia.

* The students will receive thorough instruction in Christian doctrine and the most

effective methods of evangelization. Particular attention will be given to the preservation of the family, the role of women in Asia, and economic and rural problems. The teaching faculty will consist of Catholic teachers from the Philippines and abroad. The instructors will be responsible to the director of the institute, to the Episcopal Commission on Catholic Action and to Archbishop Egidio Vagnozzi, Apostolic Nuncio to the Philippines. Present plans call for the construction of a series of buildings. They will house the students and professors and will have lecture halls and assembly rooms. It has been suggested that St. Pius X be the patron of the institute and that its motto be "Asia for Christ."

TAIWAN

Rapid Growth

Tien Chung, April 14 (NC)—Despite the tension surrounding this island held by Chinese Nationalists, missionaries working here are finding it a fertile sport for conversions. At this mission alone, Maryknoll Fathers have had to increase their Sunday Masses to six, and every Mass is crowded to the doors. At their new mission in the neighboring town of Po Tau, a Maryknoller is already making plans for a permanent chapel. "In Po Tau the Catholic Faith is really getting a firm hold," reported Father Michael J. O'Connor, Maryknoll Missioner from New York City. "Two years ago there wasn't a single Christian here. Now there are 303 and we are instructing 300 more for Baptism this spring."

The present chapel at Po Tau is a room on the top floor of an old store. The room holds 88 people, but every Sunday 130 crowd into it, with many more kneeling on the stairs and some listening outside. "Saying Mass here is a real experience," Father O'Connor said. "It takes me five minutes just to squeeze through the crowd to the altar and to climb over the altar rail . . . But despite the crowd, the people are quiet, the children well-behaved. It is a privilege to say Mass in their midst."

THAILAND

First Mission in 300 Years

Bangkok, April 12 (NC)—An enthusias-

tic response has been accorded the first mission held in the three centuries of the Church's existence in Bangkok. The one-week mission, preached in the native language, was conducted by two Redemptorist missionaries, Fathers Wilfred Lowery and John Duyn. Faithful of many parishes flocked to the Church of the Holy Redeemer to attend the morning and evening services. More than 400 persons attended the closing ceremony. Father Lowery and Father Duyn came from their posts along the Laos border to conduct the mission. Both of the missionaries speak the Laotian and Thai languages. Three other missions conducted recently by the Redemptorist Fathers in the northern provinces proved equally successful. The response of the faithful has encouraged the Redemptorists to launch a full-scale mission program throughout the country.

VIETNAM

1. Catholics and Elections

Saigon, March 3 (AIF)—In view of the elections of March in South Vietnam, His Excellency the Most Reverend Pham Ngoc Chi, Bishop for the Refugees in the south, sent a letter to his people in which he explained to Catholics that it is their patriotic duty to vote. They must fulfill that duty with the interests of the fatherland in mind but they must also remember the inviolable rights of man and of religion. Certain candidates such as members of parties that are condemned by the Church, foreign agents and individuals "who despise justice and charity in social life and especially in the economic domain," are to be excluded. It is the voter's duty to elect honest men, who are competent to work for the good of the country, without considering their religion. The bishop specifically denies a current rumor to the effect that he was preparing a list of candidates for the resettlement centers. He did not propose names, he said, and did not intend to do so: "that is not in my intentions and it is beyond my competence."

2. Representative of Holy See

Vatican City, March 1 (NC)—The Holy See has sent an Apostolic Visitor to southern Vietnam during the absence of Archbishop John Dooley, the Apostolic Delegate, who remains isolated in the Red-occupied city of

Hanoi. Msgr. Giuseppe Caprio, the Vatican representative, left here by plane for his new post. Archbishop Dooley has resided in Hanoi since 1951. The city has been under Red Vietminh rule since October 11, 1954, when the last French and Vietnamese troops left. Hanoi and the apostolic delegation are 30 miles inside the zone ruled completely by the Vietminh Communists. The Archbishop has been permitted no contact with the missions of the southern part of Vietnam, which have grown to large size with the constant arrival of refugees from the north. The Delegate, however, had a representative at Saigon, Fr. Ireneus Marquis.

3. New Vicar Apostolic

Phnom-Penh, Cambodia, April 6 (NC)—Father Gustave Andre Raballand of the Paris Foreign Missions Society has been named titular Bishop of Eguga and Vicar Apostolic of Phnom-Penh. He succeeds the late Bishop Jean-Baptiste Chaballier who died of cancer in March, 1955.

Born at Le Perrier, France, on October 30, 1901, the new prelate was ordained in 1925. He spent a year studying the Vietnamese language. In 1927 he was assigned to the inter-vicarial seminary at Saigon. In 1932 he was named director of the minor seminary at Culaogieng. He spent World War II in Cambodia and was taken a prisoner by the Communist Vietminh in 1945. Released after an imprisonment of a few months, he returned to Culaogieng and remained there until 1952. In that year he was named regional superior of the priests of the Paris Foreign Mission Society in Saigon, a post he held until his nomination to the episcopacy. In the vicariate apostolic here are 205 churches for a Catholic population of 120,000. The Catholics are served by 75 diocesan priests and 23 Religious priests. The total population for the area is 4,500,000.

4. Bogus Bishops

Vatican City, April 14 (NC)—Osservatore Romano, Vatican City daily, has stated that two members of the so-called "Catholic delegation" of five men from Red-ruled Czechoslovakia who visited northern Vietnam last December were not Bishops, as they had claimed. The clergymen, accompanied by an official of the Prague government, went to

northern Vietnam in what was believed to be an effort to deceive Catholics there into thinking that Western prelates in good standing with their Communist government had full freedom of movement. To make the impression more convincing, the Communists "elevated to the episcopal dignity" two of the three clergymen who made the tour. They were Fathers Francis Drabek and Joseph Benes. According to the Vatican City daily, these two priests "did not disdain the honor and showed themselves in public in episcopal garb."

Osservatore stated that "Father Francis Drabek is only a canonical professor of theology on a faculty that carries out an established program of the state under rigid control. Father Joseph Benes is not a Bishop, although he presides over a charitable organization that the state would preserve with a Catholic name. Its operation is hardly religious and it is not inspired by the Christian mandate of charity. The true bishops of Czechoslovakia are either in prison, impeded, or, what is more probable, confined to their residences under the custody of state functionaries. Falsification and the lie remain for the Asiatic and European Marxist the appropriate means for assuring progress and the formation of 'the new man'."

5. Tilapia Feed Refugees

Saigon, April 21 (NC)—Tilapia are fish that multiply rapidly and soon become an excellent source of food. About five months ago, Father Doan-Hhu Bach read a leaflet issued by the U.S. Operation Mission to Vietnam through the Department of Agriculture. The pamphlet contained instructions for building tilapia ponds and the proper methods of raising the fish. The fish were first brought to Vietnam from Thailand by a fisheries expert of the Operations Mission (now the International Cooperation Administration). The priest saw at once the possibility of providing cheap and healthful food for his people as well as a source of income through the sale of the surplus fish. Under his energetic leadership, the 25,000 refugees at the Gia Kiem center converted a worthless swamp area into a paying business by the formation of the Gia Kiem Tilapia Cooperative. He imported tilapia breeders from Thailand to start the project. Now the cooperative has about 70 tilapia ponds, producing almost 2,500 pounds of fish monthly.

LETTRE DE FAMILLE

POUR le Communiste orthodoxe, la "Vérité", comme la "Démocratie", le "Peuple" etc., ne sont que des mots dont le Parti seul a le droit de fixer le sens actuel et les variations possibles de demain. Mais la nature humaine a ses revanches, et l'impatience ou la colère révèlent parfois des secrets bien gardés.

C'était à la fin d'une longue réunion d'endoctrinement. Les chrétiens, ramassés chez eux par la Police, avaient dû s'y rendre. Après deux heures d'éloquence, promesses mielleuses et menaces non voilées, le "camarade" instructeur n'en pouvait plus. L'auditoire, inerte, n'écoutait pas. Une remise à plus tard s'imposait. Un sourire assuré ou une menace plus froide auraient bien terminé l'affaire. Mais . . . chacun a ses limites, et la colère l'emporta.

"Vous autres, Catholiques, vous êtes des impossibles. Le Gouvernement vous traite bien : vous croyez aussitôt qu'il a peur ! Le Gouvernement découvre vos agissements anti-révolutionnaires, vos menées sourdes contre le "Peuple", et vous menace des châtiments légaux, vous vous réfugiez alors dans vos superstitions, dans votre Bon Dieu, et l'on ne peut rien faire pour vous "aider". Je n'ai jamais vu de tels obstinés : Vous ne craignez pas les menaces, vous ne craignez pas la prison ni les travaux forcés, vous ne craignez même pas la . . . mort."

Magnifique témoignage, malgré sa brutalité !

La cause de tout ce trouble était un bon vieillard doux, calme, poli et d'une charité exquise. Depuis plus d'un an, il était le soutien de tous et faisait l'admiration des païens. Il enseignait tous les jours la doctrine, sans peur et sans bravade. L'après-midi, il amenait à l'église les tout-petits, les faisait prier le Bon Dieu, la Sainte Vierge, et inlassablement repassait en langage simple les Beautés de la Révélation. Vers six heures, à la brunante, les adultes, catholiques de vieille date, nou-

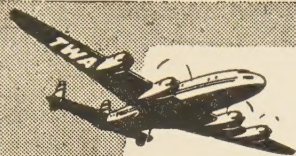
veaux convertis et catéchumènes, l'entouraient, et le bon vieux, avec la sagesse de l'âge, parlait des souffrances inévitables de ce monde, de leur brièveté, de leur prix infini si l'amour et l'acceptation confiante les embellit, et des promesses et des beautés de la Foi, qui seule explique tout et rend heureux.

A l'aube, il servait la première messe, et prolongeait son action de grâces quelques heures. Ensuite, il aidait à l'église. Un bout de prière au milieu du jour, puis le catéchisme. Son attitude envers tous était simple : "Soyons bons, même pour "eux" ; le Bon Dieu est si bon."

A la nuit, il gagnait sa petite chambre dont il partageait le dur lit de planche avec des hôtes de passage, ou des amis qui voulaient prolonger l'instruction.

C'est là qu'une nuit de février, la Police frappa. L'ami de passage, éveillé, s'effraya. La police insistait. Le vieux, très calme : "Va, mon ami, lève toi et ouvre. Ils ne cherchent que moi. Il y a longtemps que je les attends." Six policiers envahirent la pauvre chambre. Puis, le formalisme de la légalité : on montre un papier, on lit. — "Un tel ?" — "C'est moi." L'ami, complètement ignoré, assiste, ému aux larmes. On veut empoigner le vieillard ; son sérieux intense, son regard lumineux arrêtent les policiers. "Excusez-moi", leur dit-il, "un instant, je m'habille et vous suis." Et le Chef, comme malgré lui : "Bien, faites vite". Et le bon vieux lentement déplie ses plus beaux habits et les revêt, disant à son ami : "C'est un grand jour." Le Policier intervint : "Tu sais où tu vas" — "Oui, je l'ai tant désiré !" — "Mais ce ne sera pas pour si longtemps, peut-être !" — "J'ai tant hâte d'aller au Ciel !" — Le Policier, impatient, le pousse vers la porte ! — "Ne crains pas, nous ne voulons pas de martyrs". Et le bon vieux se retourne, souriant, vers son ami : "Peut-être que ce n'est pas eux qui décident, après tout".

Ceci se passait à Canton, au début de février, en l'an de Grâce 1956.



FLY TWA

*The only Non-Stop SLEEPER SERVICE
between CALIFORNIA and NEW YORK.*

*Enjoy all the luxurious features of TWA
"Ambassador" Super Constellation
flights—plus the speed and convenience
of Non-Stop service coast to coast!*

For reservations see your Travel Agent or
Call TWA 32563.

Fly the finest... FLY TWA
TRANS WORLD AIRLINES
U.S.A. • EUROPE • AFRICA • ASIA



FOR YOUR LIBRARY

1955

MISSION BULLETIN

BOUND VOLUME

In genuine washable leatherette with design and lettering in 14k. gold leaf.

Available in White, Red, Blue or Green Leatherette.

A LIMITED NUMBER LEFT

ORDER NOW

PRICE: U.S.\$10 post paid

LIST OF "MISSION BULLETIN" AGENTS

Authorized to receive yearly subscriptions

BELGIUM —

Rev. Fr. M. Ingelbeen,
c/o Missions de Scheut
Chaussee de Ninove,
Bruxelles.

SPAIN — 200 Pesetas

Rev. Fr. Tcodomiro Fuéntes,
Colegio Mayor,
Sto. Domingo de la Calzada,
(Logrono).

FRANCE — French Frs. 2,000

Rev. Pere Quinsat, S.J.
35, Rue de Sevres,
Paris, VI-eme.

NETHERLANDS — 19 Glds.

Rev. Father Rector,
Missiehuis "Bisschop Hamer",
Nijmegen.

PHILIPPINES — Pesos 10

Rev. Eduardo Buerenkemper, S.V.D.
Catholic Trade School,
1916 Oroquieta,
Manila, P.I.

AUSTRALIA — £2-11-0

Rt. Rev. Mgr. A. R. E. Thomas,
P. of F. Director,
175, Elizabeth Street, Sydney.

IRELAND — £2-0-0

Messrs. Gill & Son,
50, Upper O'Connell Street,
Dublin.

ITALY — Lire 3,000

Rev. Fr. Meani,
Via Monterosa 81,
Milano.

INDIA — Rs. 25

Examiner Press Bookshop,
P.O. Box 791,
Fort, Bombay 1.

U.S.A. — \$5.00

Maryknoll Bookshelf,
Maryknoll P.O.,
New York.

CANADA — \$5.00

Rev. Fr. Louis Bouchard, S.J.
762, Sherbrooke, ouest,
Montreal.

INDONESIA —

N.V. Obor,
Gunung Sahari 91,
Djakarta.

TAIWAN — NT\$125.00

Hua Ming Press,
4, Chung Shan Road N.,
1st Section,
Taipei.

JAPAN — ¥2,400

Enderle Bookstore,
3 Kojimachi, 6 Chome,
Chiyoda-Ku,
Tokyo.